# CHRISTIAN REGISTER
## AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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## RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

### SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 23.

MEANS OF SPREADING THE CATHOLIC RELIGION.

The zeal which actuates the Catholics both priests and laity, in their efforts to spread their religion, is not confined to the Western country. We see them in every part of the country, devoted to the Holy Mother Church, united in her cause, active and earnest in her service, jealous of her honor. Their devotion to the Catholic cause is such as to stimulate them to be diligent in the use of all the means in their power for aiding its progress. They feel a personal interest in, and rejoice at, any facts which show the extension of their faith in any part of our country. They exhort each other to support the Catholic worship, and to sustain the dignity and integrity of the Papal establishment. They are fond of building up various institutions for educating youth by means of pecuniary contributions and donations, with a view to increase the army of priests whose office it is to display the outward pageantry of a sensual worship, thereby catching the eye and fixing the gaze of the undiscriminating multitude, and drawing from other folds those who may mistake the imposing ceremonials for the realities of religion. As a general remark, the Catholic priests limit their labors and official duties to the *beggarly elements of this world*, regardless and forgetful of nurturing with knowledge and virtuous principles every mind placed under their care, and of guiding it to be the master of itself, of its labors, of its possessions, of its improvement and of its destination.

While the zeal of the Catholics for their religion, incites them to efforts for its spread, even this very zeal is likely to make them overrate the amount of success which attends their efforts, and raise expectations in their minds, of future conquests which may not be realized in the event: still there can be no doubt, that, within the last forty or fifty years, since the Catholic Church in the United States has assumed a more systematic organization, their success, in consequence of natural increase and by emigration, has been such as to authorize the reasonable expectation, on their part, of making still further accessions to the Catholic church in the United States.

The zeal of the Catholic priests is manifested in the great exertions they make to indoctrinate the people into the mysteries of the faith, and to impress on their minds the duty of following the rules prescribed by the church. Thus we find that the Catholic laity are wholly devoted to their religion, and imagine that a want of respect on the part of a Protestant, to their ceremonies, is not only an offence against God, and against the Pope and the papal Hierarchy, but a personal insult, which they are disposed to resent.

The Catholic priests are well versed in the surest modes of influencing and controlling mankind. They know full well the power of show and splendor to produce this effect. It is very much by means of institutions, presented to the senses, as churches, colleges, convents, academies and asylums, that they keep alive an interest in their religion among the people, and ensure its permanency. These institutions are not without their effect on Protestants. Great influence no doubt is exerted directly on the minds of the inmates of those institutions; but when the mass of the people see the splendid edifices erected and filled with numerous inmates, they regard them as monuments devoted to education, science, truth and the cause of humanity.

In regard to the means used for extending the Catholic faith in this country, a writer in Baltimore says, 'the Catholics succeed *principally* through their free schools, in the formation and support of which, they are surprisingly active. They receive into their schools *all* they can procure, and through benevolence towards the children, operate upon the parents. I am informed that they frequently take advantage of sickness in families attached to no particular denomination, and by absolving the dying, persuade the survivors to adopt a religion, which will procure them a similar passport to glory! They are exceedingly officious in cases where individuals have married Catholics, and under such circumstances no doubt often succeed. And they are no less active in their endeavors to *retain* their proselytes, and members in general, threatening them with ecclesiastical censures, and in case of obstinacy, with eternal damnation.' He adds, 'their principal mode of spreading Catholicism is through the establishment of *common free Schools, Asylums, Female Seminaries*, and by attracting the people with *splendid images* and *paintings*.' (*Quarterly Register*, II. 222.)

In a letter dated June 27, 1829, Archbishop Whitefield, in speaking of the Cathedral in Baltimore, informs the editor of the Annals, that it has an organ equal to that of Notre Dame at Paris, and a choir, that executes the most difficult pieces as well as can be effected in Cathedrals best furnished, in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry.* The principal altar, the paintings, the ornaments—all befit the Metropolitan Church of the United States.' In a subsequent part of the same letter, he says 'it is peculiarly interesting to those who have at heart the progress of our holy religion, to notice the establishments on which *its propagation and perpetuity depend*.' (*Quarterly Register*, III. 97, 98.)

This is in accordance with the views of Bishop Flaget, who said several years before, 'had I treasures at my disposal, I would multiply colleges and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses, &c' (*id.* II. 194.)

Notwithstanding all the zeal of the Catholic priests, the numerous Catholic establishments of education, and the showy display of worship, supposed to be, and boasted of by the Catholics as, the means of converting Protestants to their faith, we doubt whether many such converts have been made from the native Americans whose parents were Protestants. Still we know that this has sometimes occurred. We believe that the Catholics are composed of those who have been educated in that form of religion, either natives of this country or emigrants from Europe, especially from Ireland. For the last fifty years the troubles in Europe, and the fancied amelioration of their condition by emigration, have led vast numbers to leave their native land, and seek an asylum in the United States, a large portion of whom have been Catholics.

These Catholic emigrants have been educated with all the feelings and habits and expectations, derived from the influences of a monarchical government and of a spiritual despotism. Consequently they are not likely readily to feel the spirit and adopt the habits of republicans and Protestants. Their early impressions are uncongenial with our institutions and customs. They cannot, for a long time, feel a local attachment to our country and its institutions. Their religion and previous political allegiance repel their ready assimilation with the American people, and retard their conformity to our habits and manners; but in the course of time we may hope that these diversities of character will be more formed into one homo-geneous character with the American people.

These emigrants on their arrival are generally poor, and have presented objects of philanthropic and Christian regards, more especially as they have escaped from the heat of commotion and oppression. On their arrival they are unacquainted with our modes of living. Being brought up in countries where education is less attended to than here, they are very deficient in mental culture, while their prejudices remain unimpaired, and their fond recollections of their native country, with all its faults and excellences, are no less vivid and powerful, and while, as it were a law of nature, at the same time that their minds remain uncultivated, their physical energy is increased. Such are the elements which have been pouring into our country for many years past, by the tens of thousands annually; and every year seems but to increase the number of those who resort to this asylum of liberty.

Besides the Catholics within the United States, it may be well for us to recollect that on our Northern border, are situated the Canadas and other British Provinces, which were mostly settled by French Catholics, and were for a long time subject to the government of a Catholic nation, and whose population is at this moment mostly Catholic. In 1831, the population of Lower Canada was 511,917, of whom 403,472 were Roman Catholics, or nearly four-fifths of the whole. (*American Almanac* for 1834, p. 266.) In Upper Canada, the population in 1832, was 261,050 (*id.*) The Catholic church in Lower Canada, had 3 bishops and 210 clergymen. (*American Almanac* for 1835, p. 300.)

It is well known that education is far less attended to in the provinces of Upper and Lower Canada, than in the United States. It is said that not *one in twenty* of French Canadians can read and write. We are told in the Newspapers of the day, 'that of 87,000 names attached to a legislative petition, some time since, 78,000 signed their mark, while of the remaining 9000, many could write only their name.' We may expect that the Catholic religion will for a long time retain a strong hold in the Canadas, though those provinces have been under a Protestant government since 1759, and a Protestant religion is the established religion.

On the Southern border of the United States, lie the extensive and populous countries, occupied by the descendants of the Spanish adventurers, and the established religion of the independent South American nations is the Roman Catholic. Whatever religion there is belonging to these people, is for the most part that of the church of Rome. We may add in this connection, that the South Western portion of our country, bordering on Mexico, was originally settled by the French and Spanish Catholics, as also one or two of the Atlantic States. The first Article in the Decree of the General Congress of Mexico, dated October 23, 1835, is as follows:

'The Mexican nation, one sovereign and independent—has not, and does not profess, or protect any other religion than the Catholic, Apostolic and Roman religion, nor *will the exercise of any other be tolerated*.'

It is stated in the *Quarterly Register* for May, 1830, (p. 228) that 'Bishop Rosati, while at New Orleans, a few months since, consecrated a sufficiency of holy oils for the ten Dioceses of Mexico, in which there are 7000 churches and about six millions of Catholics.'

Our contiguity on the north and on the south, with other nations, composed chiefly of Catholics, is a circumstance favorable to the continuance and perhaps the extension of the power of the Catholic church on this continent, and is deserving of the consideration of the American people, and of the watchfulness of Protestants and republicans.

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[From the Presbyterian.]

### POPULAR MISTAKES.

Scarcely a week passes without our attention being arrested by the published proceedings of some newly formed Society, the claims of which are set forth in such terms as would induce the belief that its patrons regard it as pre-eminent, and as absolutely essential to the welfare of the world. Whether it originates in a city or an obscure village it still presents itself as a candidate for the first place in the public estimation; and surprise is expressed by its friends, if any should show a lack of interest in its success. The spirit of authorship is the same in societies as in literature; the producer of a six-penny ballad looks forward as confidently to fame as the fabricator of a goodly octavo. In this multiplication of societies we are aware that there is always a professed reference to the public good, but so also it is with authors; although they may not be entitled to the credit of possessing two ideas, they may imagine that they can at least enlighten and instruct the public, and if their productions are condemned or treated with neglect, they accuse the degeneracy of the times. It is far more probable however that the fault may lie with those who obtrude their productions on the public attention. Many schemes of seeming benevolence prove abortive and are destined to an early extinction, for the very reason that they ought never to have existed. It is we conceive, a great mistake, that the cause of religious benevolence is promoted in exact proportion to the multiplication of associations for its promotion; and this appears to be the mistake of the age. Our reasons for this belief may be summarily given.

1. The unlimited increase of such associations actually diminishes instead of enlarging the amount of means for the moral improvement of the world. A few large well supported and well regulated Institutions, can command a wider influence, cover a more extensive field, and therefore produce at less cost, greater and more perceptible results, than many which are alike insignificant in their origin and efforts; just as a few strong and vigorous men can accomplish more than a hundred paralytic ones.

2. A multiplication of societies multiplies agencies, which however inefficient, are nevertheless expensive, and it is but too true that agencies appear often to be established for the purpose of supporting individuals rather than for the promotion of the general cause of benevolence.

3. Where many societies spring up, the majority of them must of course decline for want of support, for the richest field can only bear a certain amount of harvest, and to attempt to cultivate it beyond its powers, will not only prove useless but pernicious. The frequent failure of these associations operate as a discouragement to future effort, and confidence is diminished, inasmuch as donors have perceived that their gifts have been uselessly expended.

4. So many societies prove an annoyance; the ceaseless appeals made in their behalf at length irritate and tend to dry up the sources of charity. Truly benevolent men and liberal donors are, as we well know, harrassed by the unending importunity, and cooled in their ardor. It has too an unhappy effect on the world, leading them to suspect that with religious men money is the principal object, and that a profession of religion would be attended by the impoverishment of their families. It was the profane remark of an unbeliever, but one tending to show the light in which this subject is regarded by worldly men, that religious societies were the frequent toll gates on the narrow way, which induced many to take another road.

5. The principal objection however to the practice is its retroactive influence in diminishing the reverence with which the Gospel of Christ should be regarded as the great instrument of moral reform. It cannot be concealed that there is a bias in the public mind to repose more confidence in the devices of men than in the power of God. If the Gospel be faithfully preached—if the blessing of God on the truth be earnestly sought—if a suitable sense of entire dependence on the aids of divine grace be cherished, the conversion of men will follow; and as converted men, they will know, feel and practise their duty, without the aid of societies which are formed to promote the observance of each particular commandment. If the law of God is not observed from a sense of moral obligation, or in other words from religious principle, it is not likely that it will be from any pledge given to human associations.

We do not wish to push the principle to an extreme; we readily admit the force derived from a combination of influence and effort, but we object to the extreme application of this principle on the other side. The multiplication of societies is not wise; it is a misapplication of funds; it annoys the friends of benevolence; it often encourages ridicule; it leaves the great and indispensable efficacy of the Gospel too much out of sight; it distracts attention and divides effort, and therefore defeats the very object which it proposes to accomplish. Much better we believe would it be if the friends of religion would collect and concentrate their strength on a few principal Institutions which would prove immediately and efficiently auxiliary in spreading the Gospel which is the power and wisdom of God to salvation.

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### POPERY IN GREAT BRITAIN.

Extract from an Article in the Eclectic Review on Bickersteth's Remarks on the Progress of Popery.

We have adverted, in a preceding article, to the spread of Popery in England, as a circumstance of far more serious interest than its apparent power in Ireland. As to the latter country, 'it is not believed by some who have the means of information,' says Mr Bickersteth, 'to be making progress there.' But,—

'Respecting Great Britain, we have information of its pregress of a painful character. About forty years since, there were but about 30 chapels in Great Britain. In the year 1835 there were 510; in England 421, and in Scotland 89. In that year 11 new ones have been built. In Dover, and also in Kidderminster, a protestant chapel has been converted into a papal chapel. They will, with praiseworthy zeal if it were in a right cause, build a chapel where they have not a dozen members, and this chapel will soon be filled by the zeal of those members from the neighborhood. There are said to be now, 700 ecclesiastics in this Island, and they have resorted in Staffordshire to preaching in the open air. Popish colleges and seminaries are multiplying, and these are modern institutions; there are now 8 popish colleges and 52 seminaries, and in many of them great decorum and application to their objects is manifested. Monasteries and nunneries are also beginning. With these efforts are connected several tract societies; they have been very active in distributing tracts in favor of popery at the doors of meetings and churches, and at the Scotch church near Covent Garden, at the evening service, they distributed them in the church. They form schools adapted to attract the children of the poor, giving public breakfasts and clothing the children, and thus getting the parents to attend mass. The chief body of the reporters for the public journals are said to be papists. While a few of the higher classes, many of the lower it is believed, have been entrapped into this snare of the enemy. In Scotland there once were but few Roman Catholic families, there are now in Glasgow alone 30,000 Roman Catholics, and it is believed that there has been an increase of popery on the eastern as well as on the western coast.

'I am credibly informed that, since the year 1815, large sums have been remitted from the continent to this country and Ireland, for the purpose of promoting popery; my informant puts the sum at £400,000, and stated the name of the person to whom the distribution of it was assigned.'

There may be, and doubtless is, some overstatement in this matter. For instance, the number of chapels set down at 510 conveys a most erroneous idea. The greater part of these are private chapels, attached to the seats of Catholic gentry, or to religious institutions. Not a score are supported by the voluntary contributions of the people. At Kidderminster, as in other places where new Popish chapels are rising, the number of Irish Catholics is very large; and no one can wish that such masses of the population should be left without the moral check that is supplied by the religious teachers of their own communion. Still, after making every allowance for these circumstances, the fact is indisputable, that Popery is making progress in Great Britain; and an inquiry into the causes of this progress becomes therefore deeply interesting.

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FOR THE REGISTER AND OBSERVER.

'THE RATIONALE OF RELIGIOUS INQUIRY; or the question stated of Reason, the Bible, and the Church: in six lectures. By James Martineau.' Liverpool, England. pp. 255. 1836.

(*Concluded.*)

The fourth Lecture is on Rationalism. He treats of the office of reason in the business of interpretation; acknowledges the Bible to be a book 'singularly difficult to be understood,' and says our duty is, 'first, to ascertain the original ideas of the authors; and secondly, having obtained those ideas, as nearly as we can, to yield to them the right treatment, and determine, whether we are to look for additional evidence of their truth, or to receive them without further demur.'

We wish we could spare room to extract what is said of the duty of directing our inquiries into the essence of Christianity, by adopting those ideas which have never been disputed, 'derived from the historical, not the doctrinal portions of Scripture; from the character, miracles and resurrection of Christ.' We think much of that view of Christianity, which represents it as a revelation of *facts*. The disposition and abilities of mind with which we should go to the Scriptures in order to discover their whole meaning, are justly and powerfully described.

Having sustained himself by the authority of Locke, our author after discussing the claims of reason and inspiration, arrives at the following conclusions; 'that it is impossible to attain to any conviction more than rational; that there can exist no obligation, moral or logical, to set aside the suggestions of the understanding in obedience to external authority; that no seeming inspiration can establish any thing contrary to reason; that the last appeal in all researches into religious truth, must be to the judgments of the human mind; that against these judgments Scripture cannot have any authority, for upon its authority, they themselves decide.'

We are glad to see, that the 'rationalism' of modern Germany, which, by convulsive efforts of interpretation, has compressed the memoirs of Christ and his apostles into the dimensions of ordinary life, finds in these pages a full and swift denunciation; for to us nothing is clearer than that if German anti-supernaturalism triumphs, Christianity is conquered.

'The relation of natural religion to Christianity,' is the topic discussed in the fifth lecture. This chapter is aimed with adroitness at those Christians who divorce natural and revealed religion. He gives a brief of the creed of Orthodoxy on this point, and having showed how they suppose it to act on God, while as a kind of spell and charm it acts on man, he proceeds to describe what religion is, and never did a description more clearly confute the narrow notions of Calvinism. We have small doubt but that many Orthodox Christians treat natural religion with secondary esteem, and sometimes with questionable respect, from the clear apprehension that it indisposes the mind to embrace election, predestination, total depravity and partial atonement. We think the few pages of this lecture where the author, acknowledging the gospel as the *record* of sacred truths, passes to the signatures of Deity impressed on the constitution of things, are singularly impressive. 'God's name is in the Bible; his presence is in the world. Inspiration *speaks* of his power; creation exemplifies it. sacred men declare his wisdom; a more sacred universe displays it.' Want of room forces us to forbear.

The last lecture is on the 'influence of Christianity on morality and civilization.'

'There is but one way of determining what particular features of our morality and civilization are to be ascribed to the Gospel. We must apply the tests of *permanence and universality*: the notions and practices which have attached themselves only to one age or country, must be cast aside as casual and accidental, belonging not to Christianity, but to the minds that received it. But those great universal peculiarities of thought and action which have either been constant companions of its spread, travelling with it from land to land, bursting forth alike in barbarism and civilization, denizens of the East and of the West, common to the free and the enthralled,—or have never long been absent from its presence, as if incapable of separation, and waiting ever to obey its voice of recall;—these sentiments, if we can find such, may be fixed upon as the staple wealth of Christianity,—the central and indestructible ideas which God sent it forth to preach to the common heart of humanity. Conceive then the several pupils of Christianity, however various, to be collected into one spot; let a vast assembly be formed, with a representative from every school, every period and every clime; let the voluptuous Asiatic come, whom the Gospel turned from luxury of the senses to luxury of soul, and who mused on the Invisible beneath the dreary starlight of his native plains: let the degenerate Roman come, whose sterner qualities were kindled again by the power of the new faith, whose departed patriotism is inspired again with the love of a better country, and whose heroism is revived in the form of martyrdom; let the Northern chieftain come in whom the peaceful Gospel is tinged with blood from his passions,—who tramples on nations in the name of Christ, and in the wilderness he makes, uplifts his savage hands in prayer, and thinks his Christian veneration adequately proved, if, when he overwhelms the temple, he spares the church, and protects the Christian pastor, while he murders the Pagan priest: let the pilgrim come, who seeks relief from the burden of his sin in the toil of travel, and the outbreak of local veneration at the sepulchre of the crucified: let the feudal baron come, whose piety appeared chiefly in devout bequests: the indolent anchorite of Egypt, with the stirring Reformer of Germany: the gay Cictercian with the stern Puritan:—let all appear in one motley multitude to tell their story and exhibit their type of the gospel: and when all are severally disrobed of their peculiar costume of mind, whatever common features of character and colors of sentiment remain visible in all, must be pronounced essentially characteristic of Christianity.'

This is a fair specimen of our author's style of description.—He goes on to speak of the 'universal sentiments which Christianity has deeply imbedded in the human heart,' and enumerates the *natural equality of men* as children of one common Father. The instances adduced as illustrations are the efforts and success of Christian philanthropists in preaching and exhibiting the principles of political and moral liberty. The deliverance of the injured, the generous cooperation of numbers for the rights and happiness of the persecuted, and the internal morality of churches, are also dwelt on as proofs and specimens of the paternal spirit of Christianity.

Another universal sentiment sent forth by Christianity is, *the importance of speculative truth to the great mass of mankind*. At first sight one might think this a doubtful proposition, since speculative opinion has been the warrant for stigma, slavery and the rack; but our author looks at the reverse of the picture, and shows us how attachment to speculative truth has led men to cling with invincible tenacity to their belief and expression of it; and not only these, but to the generous communication of it to others. We well know that it was attachment to truth, pure and uncompromising, which led our pilgrim fathers to tempt all the dangers of our northern sea and breast all the sufferings of our terrible winters, that they might bring the ark of their God to its safe resting here. The same spirit has led their children to think for themselves and to speak what they think.—The lecture closes with these words: 'Faith of our fathers! in the strength of whose virtue they toiled, and in the peace of whose promises they suffered; in whose hope they fell asleep in Jesus, and with whose providence they now dwell for evermore! Faith of bards and philosophers, of prophets and martyrs, of the best friends of humanity, and foes of misery and wrong!—Faith of Milton and of Howard, which inspired the muse of the one to breathe the strains of piety and liberty at once, and armed the spirit of the other to brave disease and pierce the prison-gloom, that no child of guilt might be without its solace! Faith of the people! whose generosity priests have been unable to extinguish, and with whose tendencies to freedom tyrants have grappled in vain! Not yet are all thy triumphs won;—not till the last and lowest victims of poverty, and ignorance, and sin have been redeemed, and raised to the consciousness of intelligence and the sense of immortality. In meek majesty hast thou been borne over the high places of our world, like thy great Author on the mount of Olives. Descend yet deeper into the vales, where human suffering hides itself and weeps. Still behold the city of our dwelling through tears and pity, and make us worthy to join in the exulting cry, Hosannah! to the son of David! Blessed is he that cometh in the name of the Lord!'

We cordially recommend this volume to the student of the New Testament. There is more game started in the field of free inquiry than we have been able to hunt down. The style of our author has much of the fulness and flow of Fox, united with more logic than 'England's best preacher' can wield. There is a tendency to involved sentences, against which we hope Mr Martineau will guard. For example, 'God sends with the flash of life the scorn of the misanthropist, and snatches the Christ from the grave'—The first part of this sentence wants classic simplicity, and the second wants dignity. His thoughts are too good to be disfigured by such ambitious dresses. We hope our author will follow up the plan he has but opened, and we shall gladly, on this side the water, welcome another volume from his pen. B.

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[From the London Evangelical Magazine.]

### PREACHING TO THE INSANE.

The deeply interesting experiment of preaching to the insane the gospel of Him who was to be 'a hiding place from the wind, and a covert from the tempest,' has been fairly tried in the Lunatic Asylum attached to the Edinburgh Charity Workhouse. The result is detailed in a Report recently submitted to the managers by the chaplain, from which we make the following extracts, earnestly recommending their perusal to all who are connected with similar institutions.

'In general from forty to forty-five of the patients attend divine service. Their conduct in the chapel might indeed afford a salutary lesson to many in the possession of all their faculties. To these poor maniacs it is no light, trifling, or matter-of-form business to engage in the service of their God. Disposed to look for indifference instead of affection from their fellow-creatures, and cut off from the business and innocent enjoyments of time, many of them go to the chapel delighted with the remembrance that there is a friend whom adversity cannot change,—a blessed Redeemer, who visits the humble apartment into which the parent or child cannot, often dares not, enter.

'The duties of the Sabbath have (by their own admission) occupied many a thought during the preceding week. When engaged in these duties, their cares and sorrows are for a time lost sight of, and even the most wretched manifest, by their deportment, the soothing effects of religious feeling. After leaving the chapel, the duties of the morning form the subject of conversation during the rest of the day; and sermons heard in happier scenes are remembered and compared with that delivered to them by their chaplain.

'Formerly (partly perhaps on account of the surrounding stillness,) the Sabbath appeared to be the most disturbed day of the week; ever since the worship of God commenced, it has been the most peaceful, and evidently the most delightful to the patients.

'On different occasions individuals returned, some time after having been discharged, requesting permission again to join in worship with their former partners in affliction; and several who either met the chaplain by accident, or called upon him, have testified, in the strongest terms, the happiness they enjoyed when surrounding the family altar during their days of darkness.

'The foregoing general statements might be sufficient to prove the benefit which the insane derive from religious exercises, but a more minute account may, perhaps, be desired of a field but lately opened through Christian benevolence. To gratify such a wish, the following facts may be stated, illustrative of the conduct of the insane in the chapel, and of the effects produced upon them by the worship of God.

'On one occasion, in the middle of the sermon, a man subject to epilepsy sunk to the ground in frightful convulsions. If any fear was entertained lest others might have been excited by the distressing spectacle, it was but for a moment; two of his companions, both in general restless and troublesome, voluntarily went to the assistance of the superintendent, and removed the unhappy man. Whenever the door was closed, the rest prepared again to listen with unshaken composure.

'At another time, the boys belonging to the Charity Workhouse, who led the singing, stopped short in the first line of the Psalm; one of the most hopeless of the patients immediately raised the tune, discharging in the most becoming manner the duties of precentor, and, it ought to be added, evidently much to the satisfaction of the congregation.

'The man in early life had been a precentor; but his conduct on this occasion was so unlike his general behavior, that it might have caused astonishment had not instances of equal composure been witnessed every day. Patients, who, during the week, never remain in one position, or even quiet, for five minutes at a time, from morning till evening, join, when their Bibles are placed in their hands, in the services of the Sabbath with a steadiness and reverence that, but for their appearance and conduct on other occasions, might well cause doubts of their actual insanity to be entertained.

'Two sisters were regularly present at worship; the one was intelligent, but easily or rather at all times excited; the other was a poor hopeless idiot, conscious of little more than mere existence. The attention of the former to the latter, during sermon, was truly affecting; she watched every movement of her countenance, seeming to live for her alone. When any remark was made pleasing to her own mind, if a momentary smile met her inquiring look, she had her reward; the hope of better days again visited her; and, anxious that others should participate in her joy, her helpless relative was repeatedly led by the hand, at the close of the service, to the chaplain's desk, with the observations, 'She is much betterr to-day. Do you not think she is more animated? She understood what you were saying. I hope she will soon be well; as for myself, I am merely stopping here on her account.'

'Shortly after the introduction of divine service, Mr Johnston, who had been repeatedly present at worship on Sabbath, in order to ascertain how far it was possible to secure the attention of the insane to a lengthened address, privately desired a very restless patient to write an account of the next sermon. Upon receiving the paper, the chaplain was not a little surprised to find that no part of his discourse had escaped the notice of his watchful auditor, whose critique was in every respect most minute.

'Had nothing more been effected by divine service in the Asylum than merely securing, by this means, to the insane, during a peaceful hour, forgetfulness of their sorrows, and, by breaking in upon the monotonos round of a solitary life, awakening early recollections, thus proving to them that they are still united with, and remembered by, their fellow-men, the benefit conferred upon them would have been great; but the foregoing statements will prove that more has been accomplished. The living are soothed and comforted, the dying have been strengthened by the service of God, and the oft expressed desires of many have been gratified. For repeatedly before the service of God was established in the Asylum, the patients, upon hearing the tolling of the bells for public worship, remarked to Mrs Mackay, the matron, how much they felt the want of religious instruction, and with what delight they would have joined the multitude that kept the solemn holy day. They now receive the wished-for religious instruction, and meet in their solitary mansion to worship him who is not confined to temples made with men's hands; and highly do

they seem to value the blessed privileges. May the happy effects produced upon them by Divine truth, be the means of directing public attention to the spiritual necessities of the insane in general, and dispose those to whose care they are intrusted to introduce the service of the only Physician of the grieved in spirit into every similar institution!'

## EDUCATION IN PRUSSIA.

The following Remarks in *Notes on Germany* by a correspondent of the *Southern Religious Telegraph* show, that though the Prussians are taught, generally to a certain degree, their education is very limited.

The Government of Prussia has been much admired and eulogized, because, although an absolute monarchy, it is administered on liberal principles as to education and freedom of opinion. Prussia should have her due. Her government, perhaps, taking all in all, does more for learning and education than any other. Her system, so far as it goes, is admirable. But let us not expect too much of human nature. The principles and maxims natural to absolute monarchies are as rife in Prussia as any where. In her school system, Prussia *contemplates* this object. She is, however, far from accomplishing the diffusion of education through her entire population. In her higher schools, she offers to multitudes the rudiments of a liberal education. Her Gymnasiums and Universities afford opportunities for liberal and professional study equal to any in the world, and accessible even to the poor; and the many places for Professors, Teachers, Preachers, and civil officers which she has in her gift, are liberally employed as inducements and rewards to enterprise in all the departments of human knowledge. But there is a certain line beyond which it is treason to pass: a line all approaches to which are guarded with the most jealous care—it is the line drawn round the majesty of her absolute government. The people shall read and write, and be taught arithmetic and religion: but they must imbibe no notions about an amelioration of their condition, or an enlargement of their civil rights. They must be kept quiet and orderly, contented with their condition, obedient and industrious. So far as this principle will in the opinion of the government allow, they must be educated, but no farther. What now is the fact? Laboring hard for the means of subsistence, under the strict police of a military government, generally without the hope of improving their condition, ignorant to a great extent of what is going on in the world, and thus destitute of all means of excitement, having their preachers and schoolmasters chosen for them, receiving instruction in church and at school from those in the pay of government, and thus trained to a certain sphere of thought considered safe for the existing authorities; I say in these circumstances, the mass of the people is any thing but educated, the common mind is any thing but developed. I refer for proof to my preceding numbers, to the unchanged habits, implements and notions of the people, 'received by tradition from their forefathers,' to the conscious policy of the government, and the universal opinion of the better classes. It never enters into the conception of the higher classes that common people can think for themselves. How often I have heard the idea laughed at as an absurdity. I have often been struck with the manner I was answered when I asked about the manners, habits, or notions of the common people. The idea that they could exercise so much intellect and moral principle as to join the temperance society was ridiculous in the extreme. An eminent and pious professor made a tour into the provinces of the Rhine, and was thrown among the Reformed churches, (Calvinistic or Presbyterian.) He mingled in their worship and among the people; and returned home filled with astonishment and admiration.—He had never before conceived that any but a bred theologian could have a clear knowledge of the doctrines and system of religion.

Most of the people of Prussia are I think loyal. The mass think nothing about government and politics; interest determines a great many, quiet many more, and conviction the rest. Among the military, a chivalric loyalty is much cultivated.—In the christian part of the community, it interests an American to find the doctrines of passive obedience, and of the divine right of kings, as fresh and vigorous as in the days of James I. As the Evangelical make these doctrines a part of their religion, so they regard that of the right of resistance, and all liberal notions in politics as a part of French infidelity. It is very natural that German christians, before whose eyes the French history of the last fifty years has been enacted, should entertain the sentiment; but the idea has no doubt been encouraged by the government.—Republicanism is infidelity, and absolute monarchy is at least to them Christianity. Hence, tho' an American is an object of great interest, and is, personally, treated with the greatest attention and politeness: his *country* is always the great object of attack. Its government and institutions, and especially, the independence of church and State are the first subjects introduced, the inexhaustible topic of conversation. We can never wipe away the sin of resisting our Sovereign Lord, the king of England—it was treason against heaven's vicegerent, and so treason against heaven itself. *They* live loyally under the sceptre of him whom God has placed over them. It answers little to inquire what was the origin of their monarch's power. Guilty of the sin of rebellion, we must fall. God will not let us prosper till we go back to our old king, or make one of our own. There is besides no *stability* in Republican governments.—The government of the people is but another name for anarchy. The mass of the people are capable of being governed, but cannot possibly have any just knowledge of their real interests.

## ELEMENTARY EDUCATION IN FRANCE.

From the Report of M. Boulay de la Meurthe, it appears that the population of France is 32,509,742 inhabitants. With respect to primary instruction, it may be divided into four classes. The first class composed of children between two years of age, to the number of 1,811,781. The second class of children above two years and below six years of age, to the number of 1,744,524. The third class of children above six and below fifteen years of age, to the number of 5,887,261. The fourth class, of adults, fifteen years of age and above, to the number of 22,966,170. The first class, below two years, is wholly under maternal care. The second class ought to be received in asylums, or infant schools, to receive preparatory instruction; 2,500,000 children of this class do not get to them. The third class, ought to frequent at the primary schools, properly so called; but out of nearly five millions of children of this class, there are still 2,537,536, namely, 938,803 boys, and 1,698,733 girls, who never go to them at any time of the year; and 3,740,804, viz.: 1,705,890 boys, and 1,039,914 girls, who do not attend them in the summer time.

Of the 22,966,170 adults, there are 14,355,856, viz. 5,741,542 males, and 8,612,314 females, who can neither read nor write.

Thus the number of persons in France, who have no instruction whatever, both children and adults, is 19,391,392 persons; that is to say, sixty-three out of every hundred, or above three fifths of the total population, deducting 1,811,787 children under two years of age.

FOR THE REGISTER AND OBSERVER.

## MINISTRY AT LARGE. NO. 7.

There is still another class that must be considered in reference to the power of this Ministry. I mean the INTEMPERATE. No Institution and no man, it might seem, could need higher praise than that of exerting an influence of peculiar blessedness in respect to that giant-sin, which still stalks over the land as the very impersonation of the principle of all evil. Now the Ministry at large, I believe, does exert this influence of *peculiar* blessedness.

For what are the usual modes of acting on the Intemperate. First, there is the action of Government. This usually comes in at the closing scenes of the tragedy. When the dreadful springs, fixed and moved by ungoverned passion in the drunkard's mind, have reached their highest intensity, then, mid the accusations of creditors, and quarrellings in the streets,—nay, perchance mid house-burnings and sheddings of blood, the arm of civil power dashes swiftly in to complete the catastrophe. I speak not in complaint. So, to great extent, it must be. The object of government is to protect the community, not to save the individual. It cannot exert a direct *spiritual* influence in the prevention of crime,—but only execute those laws, the fear of which has not withholden men from their violation. It can use only those fearful instruments of good, the prison and the gallows. It does, indeed, often happen that a sentence to the jail brings great good, and is the only thing that can, for the time, be adopted. Still it must be concluded, that government does not touch the right point for the best help and rescue of the individual. Its great object is *political*,—and it bears but indirectly on the soul.

But there is another mode of acting on the Intemperate, more important to be considered. It is the great mode in use at the present day. It is by the influence of Associations, formed with strict reference to this single end. This mode I would by no means disparage. It has its place,—and performs a real service. It was most natural in its origin, and adapted to the emergency of the case,—being, in the main, an *embodiment* of the moral power generated in individual spirits, that it might be applied so as to meet more effectually the crying and almost infinite wants of the times.

Yet, it must be said, even this mode of action is liable, in some degree, to the criticism made upon the former. The movements and measures of a Society must of course be general, and comparatively superficial. They must be applied to, and act through the medium of, the outward bearings of the evil to be checked. The *Tippling-shop* is assailed by argument and general reproach. It is well. It should be so assailed. It is shown that the *Distillery* is the real place whence 'rises the smoke of torment.' It is well. It should be thus shown. Every secret fountain and store-house of the fiery element should be sought out, and, if possible, dried up. *Pledges* are taken from hundreds of thousands, that they will never partake of the deadly poison. Let these pledges be taken, wherever they can give support to feeble virtue. *Newspapers* are sent for the same end throughout the land. Let them be despatched by all means, far and near, wherever, on swift wings, they can bear an angel-errand.

Yet all these things, good as they are confessed to be, are in the nature of outward appliances. The charge in regard to them is not, that they are *wrong*, but *inadequate*. They have done immense good,—but they need a supplement. Nay, standing alone, it must be acknowledged they are in danger of moving away from the right points even of external influence. They ought in all things to remain under the guidance of the inward truth and conscience. If they should be dissociated from these, they would, in proportion to their power, carry not help, but serious *damage* to the human soul. And I think it right to say, that, even in their best estate, they are not all that is needed, or all that can be done. This disease of Intemperance is not one whose elements, in poisonous effusions float invisible in the outward air. It is not a thing compounded at the bar of the rum-dealer, or born in the fumes of the Distillery. Therefore no outward action can alone destroy it. No signature of papers can by a magic spell, a cabalistic virtue, dissolve it into thin space. It is born within,—and, though outward *nourishment* be given it, *within* it grows up to strength and manhood. It is a disease in the vitals. Internal medicines alone can cure it. I believe, then, that, as government by its *political* action, cannot greatly avail, so Associations, by their general *social* action, are not *entirely able*, to destroy the evil of Intemperance.

There must be also, thirdly, a *spiritual* influence, acting upon, and moving within individuals,—and the day has fully come for insisting on its necessity. And, when as much power and time have been used in this way as in the modes in common use, a new era will take place in the history of this great sin of the nation and of the world. Is it asked what is meant, distinctively, by the exertion of this influence? I reply, it is holding actual communion with the souls that are degrading themselves; showing them in what a work of self-murder they are engaged; painting the glories they leave, and opening up the horrors into which headlong they rush.

Again, some doubter will ask, are you so fanciful as to suppose much can be done in this way? Verily I am. Even the drunkard's nerves can be made to tremble under other influences than those of brandy, and other tears than those of inflammation and weakness may be made to gush out from his red eyes.

But, even if the drunkard himself is not reformed, and I do not suppose there is much hope that we can frequently and extensively rescue the utterly sottish,—yet there is another which is, perhaps, the most important, though generally unthought of sphere for this spiritual influence. I refer to the drunkard's poor, suffering wife and children. Other modes of influence leave them to neglect. Their tears and groans are introduced into eloquent speeches,—but *they are left to their tears and groans!* And what ministry could angels desire more glorious than to visit them thus *left*, and apply the balm of Christian Truth and Hope to the wounds of their souls. And, when visited and lifted from despair by sympathy, to what heights of glory may not even an intemperate husband, though plunging them into despair, be at length an instrument in raising them, through that blessed power by which the Providence of God draws from the most dreadful, crushing evil, the highest, most enduring good. After all the countless Tracts and Volumes, that have been written on the subject, here is a chapter in the history of Intemperance yet *to be written*. And, when written, it will make the good man's tears of joy flow with those of grief in a mingled torrent.

I have now only to say, that this spiritual influence, I have attempted to describe, the Ministry at Large is continually endeavoring to exert. If, then, it succeed at all in its aims, is there not justification for the language I ventured to use at the outset in respect to this Ministry, *that it exerts an influence of peculiar blessedness?*

The fact of this *success* is, of course, to be proved by a statement of known results. I will, then, as usual, give as far as space is allowed me, a description of cases. I need not say that so long a preface requires me to be very brief. And, though for most persons it is unnecessary, I will here remark once for all, that it is impossible, in such communications as these, to give anything like a full account of the extent of good done to any class of persons.

The first case is that of a woman, whose strong utterance of her grateful feelings is still fresh upon my ear. Her husband has for a long time been a sot. He was put into the House of Correction at one time, but to no purpose. At times he has been partially restrained by religious influence,—yet again has broken away from it, and gone to his 'wallowing in the mire.' But to the wife the visits of the Ministry have been wonderfully blessed. Speaking to me of one of the Ministers at Large she said:—'He first pointed my soul to salvation.' I asked her in what way she had been benefited by the visits made to her—whether it had been the comfort of friendly notice merely. 'They have helped me,' she said, 'both outwardly and inwardly. Without them I should have indeed sunk in despair.' I asked again, if she remembered any particular seasons of such inward help. 'Oh yes!'—she replied. 'Just before my little Susy was born, he (her husband) treated me most cruelly. I seemed to have no hope left. The heavens seemed brass above me. I went alone to my chamber,—and for a time felt like making way with myself. But I found strength within me to resist the temptation, and I *knelt in prayer*. In this I found consolation.'

I have given almost the very language throughout that she actually used. She has no great happiness but that of Faith in a place of rest beyond the grave. And she says that, were it not for leaving her children to exposure and suffering, she should even now welcome an exchange of worlds.

The next is the case of a woman violently expelled from home at night, with her children, by her beastly partner. First he threw the victuals into the fire,—and then garments from the clothes-horse. He then went on to strip clothes from the children. His wife could not soften his heart. He raged more and more furiously, and at last threatened to kill her, and proceeded to sharpen the knife? She with her children was compelled to fly. She begged admission into the house of a poor woman at some distance,—and has lived with her since. Through the help of the Minister at Large, who was the next day sent for, her two boys were provided with fine situations,—her own mind was relieved,—she was brought under religious influences, and is now one of the regular worshippers at the Chapel.

The next case is that of a woman first visited when sick in her bed, to which she had been confined by excessive hard labor. She had spent her small earnings, and now want pressed heavily upon her. Her disease increased. At length consumption seized her, and she is rapidly passing to the grave. Her husband is profane and intemperate, and to the burden of her disease adds his wayward temper, now gentle, yet anon changing into unkindness. He governs himself by a strange sort of principle, which forbids his drinking at sea, but gives the rein to his appetite on land. Her connection in worldly matters with some people out of the family greatly harrasses her mind. She prizes the spiritual visits made to her as they give what she cannot obtain from other sources, inward peace. And even her husband feels grateful for them, and, as she told me when I last saw her, has at times felt inclined, though he has not expressed his desire in words, to request the Minister to engage in prayer.

The next case is that of a woman, whose husband has been for a long time in the habit of intoxication,—and has, at intervals, short seasons when his thirst becomes a fever in the blood, and he appears completely brutish. Yet she has struggled along, and never wholly lost her love for him, but perpetually striven for his cure. She now almost despairs of that,—and a wretched place indeed would this world be to her if she had no spiritual sympathy and hope. When I last saw her she spoke of the Minister at Large as her most dear and precious friend. And I know the perfect sincerity of the love she cherishes and the honor she pays. She does not give a particular answer, because the question may in some way point to that answer. Her whole manner shows that all she says comes from real conviction. 'I do feel,' she said, (speaking of him who had visited her) that he has comforted me in great distresses (alluding to her husband's fits of intemperance.) *He never hurt my feelings.* Some seemed to think me very degraded. I know I am in poor circumstances, but I could not feel as if I were really thus degraded.'

The last case I shall mention is one where both husband and wife were Intemperate, and had been so for about two years. They had violent fits of drinking together, created disturbances in the building in which they lived, and quarrelled with the neighbors. Those nearest their abode at length made complaint to the Minister at large, who had before gained some influence over them. He spoke to them very plainly about their course of life. At first they were terribly mortified and enraged. Their eyes flashed, they turned around uneasily in their chairs, and their features worked convulsively. All these things only showed that the moral reproof, whose real and great kindness they could not deny, was operating within them as a medicine fitted to their case. At length they listened more calmly, were deeply and rightly moved, and promised to change their manner of life. They really did so,—they practically and utterly abjured intemperance,—have since been altogether quiet and peaceable, and seem to be thoroughly reformed. The spiritual remedy has been with them the truly effectual one. Mid inward pains and strugglings their better nature has gained that rightful supremacy which, it is to be hoped, will never again be wholly lost. SPECTATOR.

[From the Trenton Emporium].

## CONSIDER THE END.

The shape and character which our lives assume are so uniformly the result of our actions, that if it were possible to foresee the course of conduct which a young man, setting out in life would pursue, there would be no difficulty in foretelling, with great precision, the result. So invariably do we shape our own destinies, and so uniformly and universally do causes and effects travel with each other. Hence the often repeated maxim: 'A man *may* be what he *will* be.

It is the want of due consideration—not the want of good sense, that ruins thousands, the neglect to exercise the thinking and reasoning powers which they have, rather than any natural deficiency of intellect, which makes so many shipwrecks along the voyage of life. It is that men in multitudes yield to temptation and indulge in habits, and lend themselves to practices of which they do not consider the end.

Have you a reader just setting out in the habit of *Gambling*? If this should meet the eye of such a one, let me ask, Have you considered the end? Have you deliberately considered it? Have you ever run your eye back over the race of gamblers that have gone before you—counted how many became beggars—how many hopeless drunkards—how all became knaves—how all lived without character—all died without hope—some convicts—others maniacs, and many suicides? Have you considered how certainly these are the ends of the paths on which you are entering? If any voice says *there is no harm in it*, it is the voice of your evil genius; *consider the end.*

Another common vice upon which the young, by thousands, heedlessly enter, is INTEMPERANCE, in some or all of its various forms. It is a vice which comes in a thousand shapes; intemperate eating, drinking, chewing, smoking, and snuffing. I will not, I cannot enumerate them all. But in every case the great mistake is made in the beginning; and the warning is, by all the evils which every where you witness, springing from these sources—by all the wretchedness of drunkenness—by all the miseries of disease—and poverty, and ruin, do not enter upon any of these habits until you well and deliberately *consider the end.*

Again—in the ordinary business of life there are constantly presented a thousand temptations and opportunities for the practice of DISHONESTY—in other words of taking advantage of others. I have more particular allusion to that class of little frauds which the law does not reach, and which in classes of society are not considered disreputable, pass off rather with eclat than censure. This you may with implicit confidence rely upon—that every departure from most rigid rules of honesty in your dealing, will be sure to harm you in the end. Gains unfairly acquired are like self righteousness—the more a man gets the worse he is off. Besides the frittering of public confidence, the wear and tear of conscience, and the loss of conscious integrity, there is a curse that forever follows them. Before you allow yourself to enter upon such a course—*consider the end.*

The indulgence of a *Passsionate temper* is perhaps, one of the most unhappy of human vices; because there are but few others which so perpetually prey upon the peace and serenity of the mind. This strong, sturdy enemy to human enjoyment, in the vast majority of cases, is left to grow with our growth, and strengthen with our strength, until its ascendency is complete. It progresses in its dominion step by step—every indulgence adds to its power, and every acquisition of power increases its thirst for indulgence. Yet it cannot be controlled and brought into perfect subjection. He who is not master of himself no matter what else he is master of, is a *slave*—and whatever efforts can be adduced by the consideration of liberty, peace, happiness, and comparative exemption from a thousand dangers to which passion exposes us in life, should be made to guard ourselves in this particular. Never indulge in passion until you have *considered the end.*

Consider well the end in every thing you do—*The end!*—not the immediate results—the momentary gratification—the apparent gain or advantage for the time—but the *end* of all your course of conduct. Look on into the future until you clearly see it—and not imagine the consequences are to terminate in an hour, a day, a week, a month, a year, or even an age. The *end*—the *end* is far beyond in eternity. Few, indeed, are the faults or follies of men which meet with no retribution here—suffering comes with every vice as its inseparable companion. But the *end*, I repeat, is not now—and it is the *end* I pray you to consider.

CHRISTIAN REGISTER.

BOSTON, AUGUST 20, 1836.

## EDUCATION OF THE PEOPLE.

There are few persons in this prosperous country who have not the means of learning something beyond their trade or the vocation by which they live; who have not leisure to acquire useful and entertaining knowledge, and such as improves the heart as well as the mind. The important question then is, how are the opportunities to be afforded, which shall offer to all the greatest facilities for such an education; an education tending to make men good and happy—happy in their domestic and social relations, and fit in a measure for such pleasures as constitute the bliss of heaven.

We are led to speak of this subject by a communication we read in the *Boston Reformer*, last week, 'On the Education of the People, and especially of the Laboring class.' The writer speaks of the great end of education, beyond that merely of 'getting a living;' namely the unfolding and training of the intellect, making one acquainted with himself, with the whole man, a being endowed with reason and conscience. The same writer does not overlook education such as makes a citizen intelligent and useful. Nor does he forgot that all may be trained to enjoy the pleasures of imagination, of taste and of literature, and to acquire the power of expressing their thoughts with propriety.

But plans and provisions for executing such a scheme of education are not to be expected from government. It would be expecting too much. The impetus must come from the individual, from within.

Are the rich to make such extensive provision for the poor or less favored? This also is expecting too much; and if the rich could and should do it, the experiment would be injurious, by destroying the self-exertion and independent efforts of the child, and impairing parental responsibility, affection and influence.

If government, going beyond provision for common schools, should tax the rich in order to extend to all the means of higher education, it would doubtless occasion more evil than good. Perhaps the writer of whom we are speaking does not exaggerate the evils which would flow from such a measure. His language is strong and worthy the consideration of such scheming politicians as would legislate all persons into an equality of opportunity and condition. We extract a part of the writers' remarks on this subject.

Give to government a control over the wealth of the country, for the purpose of promoting a liberal culture of all classes, and to what low schemes of party politics and personal elevation, to what corrupt uses, to what profusion and profligacy would this power be prostituted? The taint which government already spreads through the country is sufficiently mournful. What might we not fear, if the politicians should add to their offices, that of training and forming the public mind? To this it may be replied, that the Prussian government is doing much for the education of the people, and if one government may so do, why not all. But this case proves nothing. Prussia may indeed boast of imparting more instruction than any other state to the multitude. But Prussia is doing very, very little towards the education of the people, in the true sense of the word. Her aim is plain, namely, to give the people all the instruction which consists with, and may sustain an absolute government; but this is not to educate them. The time has gone by, for shutting out light from the people. The Prussian monarch has undertaken to let in the light on such objects and to such extent as to him may seem best. Despotism must choose between two courses. It must either exclude instruction, or become itself the instructor. This the Catholic priesthood discovered ages ago, and despots are discovering now. In Prussia the two great elements of education are wanting, the free developement of the faculties, and the inspiration of a deep thirst for self-improvement. The government seizes on the very principle, which above all others hits man above the power of man, that is religion, and makes it the means of bowing the young mind to servile acquiescence in unlimited power. A despot may teach, but cannot educate; and this will be true of all politicians until the time comes, when it will be understood that the first and essential property of a statesman is Virtue, and that vice is no where so atrocious as in public life.

In what is here said of Prussia, there is philosophy blended with facts. If our readers will turn to a preceding column they may see the facts corroborated by what one of our countrymen has written upon Prussian education, from what he learned on the spot.

The writer in the Reformer mentions another objection to the education of all classes by taxing the rich, which leads him to speak of Manual Labor Schools.

It is essential to every system for giving a liberal education to all classes, that it should include the means of inuring the people to manual labor. By this labor the multitude must subsist. An education unfitting them to work, would make their future lives useless and dishonorably dependent. Accordingly there is no need of costly institutions for universal education. Manual labor must enter largely into the true system, and this added to what parents can afford, will furnish not all that is to be desired, yet all that is essential to the support of establishments, in which a broad foundation is to be laid for future improvements.

The last topic suggests the true mode of educating the laboring classes. It is by *manual labor schools*, that this great achievement of civilization and philanthropy is to cease to be a dream, is to become a reality. In no institutions have the laboring classes such an interest. A philanthropist, who desires the happiness and honor of giving the most effectual spring to social progress cannot better employ himself, than in studying, improving, and extending these. They are yet in their infancy, and need many experiments to determine the best modes of action. Let the workingman's friend turn his mind to these.

It is this writer's belief, that, 'if the enlightened among the laboring classes and their enlightened friends will set in motion a system of improvement,' the rich will second their efforts. But 'their scepticism must be overcome by seeing the mass of the people in earnest to improve themselves.'

We have heretofore, as examples came under our notice, brought before our readers with incidental remarks, such experiments in the way of Manual Labor or Self-supporting Schools, as have been tried. They have been, generally, if not all, schools connected with charities for educating young men for a particular profession. The time, we hope, is not far distant, when they will be tried on more general principles, with a view to make men more happy and useful in all the relations of life.

## EPISCOPAL CHURCH IN KENTUCKY.

We have received, from some person unknown, the 'Journal of proceedings of the Eighth Convention of the Protestant Episcopal Church of the Diocess of Kentucky, held at Louisville, 9th of June, 1836.'

The whole number of Clergy exclusive of two who are absent from the country, is seventeen.

After the Convention was opened with prayer by the Bishop, he handed to the secretary for the purpose of calling the roll, a list of nine names of 'Officiating Clergymen,' including his own. This appears to have been regarded as an arbritrary act, and on motion of one of the clergy, it was voted that the list from the printed Journal of the preceding year should be called. This included three gentlemen, not on the Bishop's list, who were present and answered to their names, and among them Dr Coit, President of Transylvania University.

A motion was then made for the choice of a committee to report on the claims of the clergy who should present themselves, to sit in convention. During the consideration of this proposition, a motion was made to adjourn which the Bishop refused to put, and granted a recess for the purpose of a friendly conference on the rules of admission of clerical members. The committee reported in conformity to the principle adopted by their vote on the roll-call. The Bishop protested and claimed the whole power to decide in the matter, and to decide also among those present, who should and who should not vote. An adjournment was moved and seconded. The bishop as in the previous case, declined putting the motion, and granted a recess till next morning at 9 o'clock; but upon the suggestion of Mr Coit, that by such a process the Convention might cease to exist, the Bishop summoned the Convention to meet at 4 o'clock, and at that time handed the Secretary a list of names to be called, which he declined reading, it not being the list agreed upon by Convention in the morning. The Bishop then declared he would read it himself, which he did. Two clergymen answered to their names. 'The Bishop during the reading of the names was several times called to order by several of the Clergy.' After he concluded the reading he declared the Convention organized, and calling for a nomination for Secretary, Rev Mr Purviance who had just entered was nominated and declared by the Bishop elected.

The Bishop then directed the former Secretary to resign the papers, &c. to the Rev. Wm. H. Purviance, which he declined doing, upon the ground that Mr Purviance was not the Secretary of convention, the proceedings having been entirely illegal.

By the Bishop's direction the Rev. Mr Purviance, notwithstanding, took his seat at the Secretary's table, and the business proceeded—those members of convention who considered the proceedings illegal quietly departing.

(Signed) JOHN E. COOK, *Sec'y of Convention.*

There were now present but two clergymen, besides the Bishop and Secretary, and four laymen. Several were afterwards admitted and among them Dr Coit, who, with Mr Cooke the Secretary and three other clergymen and one layman, protested against the previous proceedings, and many if not all the votes of any importance were reconsidered.

On the fourth day of the convention it was resolved to go into 'Committee of the whole on the following day, with closed doors, to ascertain whether the rumors now afloat concerning the character of our Bishop, be of such a nature as to warrant impeachment.' *Presentment* was afterward substituted for *impeachment*, the former being the canonical word. After four days, namely, June 18th, the Committee of the Whole made the final report to the Convention—which was—'They do not find any good and sufficient ground for the presentment of the Bishop,' and 'the report was concurred in by a vote of 7 to 6.'

We gather nothing from the 'Journal of Proceedings' relating to the nature of the *rumors* respecting the Bishop. He has heretofore pleaded to all appearance most affectionately for the *unity of the Christian Church*, with most disinterested expressions respecting the result, however it might affect the Church of which he is Right Reverend Bishop. But his conduct as presiding officer in the Convention does not discover much readiness to yield any thing in point of prelatical dignity and official prerogative.

## TEMPERANCE CONVENTION AT SARATOGA SPRINGS.

A convention of the United States (now by vote of the Convention, the American,) Temperance Society, was held on Wednesday the 3d of August at Saratoga. It was a very numerous and highly respectable body. More than thirty Resolutions were passed pertaining to the promotion of Temperance, and beginning, very suitably, with one expressing gratitude to the Author of all good for the great benefits already realized from the temperance reformation. Another resolution (besides those which speak of the importance of the continued organization and efforts of all temperance societies) relates to the spread of information on the subject. It requests the Executive Committee to commence, at some central place, a publication, which shall embody all useful information, obtained by correspondence or otherwise, concerning local operations in regard to temperance in this and in foreign countries, and shall be a depository of great principles and facts, to be transmitted to all parts of the world and to afford materials for minor publications.

A large portion of the resolutions embrace directly or indirectly abstinence from *all intoxicating liquors, as a beverage.* The members of the Convention appear to have been well agreed in the principle of such abstinence, as a matter of expediency, though there was much difference of opinion in respect to certain terms in the resolutions. The third resolution asserts 'abstinence from the use, as a beverage, of intoxicating liquor,' to be the proper means of carrying forward the temperance reform. To this Resolution Dr Beecher *marched right up*, and fought for it in true military style.

We attacked, said he, what was, in the United States, the van and power of the enemy, distilled spirits, and we carried a multitude with us, and drove rum, brandy, gin, and whiskey at the point of the bayonet from the field. But they soon found new auxiliaries in the shape of other drinks. In fact, they only retreated round behind the hill, and changed their jackets, and soon the same soldiers came back to the onset, and now we have got to fight our battle over again, to conquer those we have conquered. They ran away, and lived to fight another day. We must now inscribe on our banner the name of every enemy, and come up to the onset. In respect to myself, if I have come round slowly, it was from a fear lest we should break our forces by changing fronts in the face of the enemy. But I am now prepared to go against every thing that the devil can use to make drunkards.

The Editor of the *Evangelist* proclaims an ovation on the double ground of the Doctor's triumphant assault, and of his conquest over himself. 'The greatest satisfaction,' he says, 'was produced by this manly avowal, as it was generally known that the doctor had until quite recently, been very tenacious in his adherence, both theoretical and practical, to the *old* pledge.

Let the past be forgotten now in the brighter hopes of the future.'

The following resolution occasioned much debate:

5. Resolved, That as intoxicating liquor is 'a mocker,' it is to be feared that those who come under its influence will, often, not judge concerning the propriety of using it as a beverage, as they would judge should they not [come under its power] use it.

It finally passed with the omission of the words in brackets and another slight modification.

Objections were made to it on the ground that it was not true, or that it expressed more than was meant, according to the explanation made by its friends; to say nothing of the expediency, as Mr *Hunt* remarked, of 'telling men whom we want to persuade to relinquish their practices, that the practice itself disqualifies them to judge.'

The speakers on the other side indulged themselves in some cases in that severity of remark and that exaggeration, which is so common under the impetus produced by numbers cheering each other on, and in a few instances we notice language too vulgar for New England ears.

It is our hearty desire and prayer that mankind may be temperate in all things; and if the Convention have chosen the best way to produce temperance in drinks, God grant that their efforts may be attended with success.

## LEVERETT STREET JAIL.

The following extract from Mr Edmands' Report as chairman of the Committee on the subject, to the Common Council of the city, affords, to say nothing of other particulars, satisfactory reasons for a Prison of different construction. For, we trust, it is now a settled opinion on the part of all humane and patriotic citizens, that our Jails should also be Penitentiaries.

The building now used for a jail was erected, as it is well known, before that the public attention had been arrested by the startling, but incontrovertible statements made in regard to the enormous evils connected with the prisons of our land. It is constructed according to the notions in regard to Prison Discipline which then prevailed. But reason, united with experience, has since that time demonstrated that another mode of construction is indispensable, if we would preserve our prisons from being seminaries of vice, and render them what they ought to be, *schools of reform*.

It is of the first importance to notice that the inmates of the Jail can, and habitually do have intercourse with each other by conversation. This evil cannot be suppressed by any vigilance of the officers; and the nature and tendency of these communications need not be here dwelt upon. When it is considered, that, in a Prison like this, there are confined, for various terms, males and females,—debtors and criminals,—noviciates and proficients,—those who are convicted—and those who are only suspected,—the evils which are likely to flow from an intercourse, such as has been alluded to, will be felt by all who will reflect. Is it matter of wonder if some who might be reclaimed, under another system, are under this system lost forever? Facts are not wanting fully to establish the position, that some who have been confined for a first offence in early life, have come forth established in the knowledge of iniquity, and resolutely determined in its pursuit all their days. Your Committee forbear to press the subject in this form any further, they are fully persuaded that the experiment which has been made at the House of Correction, and which experiment is now being carried out by the extension, under the authority of the City Government, of that establishment, has fully answered public expectation, and set the matter at rest, that economy, humanity and morality demand an alteration in the construction of Boston Jail. In repeated visits we have found nothing of which to complain in regard to the condition of the apartments, or the conduct of the officers connected with this Prison; and every facility has been freely afforded in visiting and examining the Prison which we could desire.

## CINCINNATI RIOT.

This outrage of which we gave some account last week was not of sudden origin. Much excitement had existed previously in consequence of Mr Birney's abolition paper; and at an Anti-Abolition meeting July 23d, a large committee was appointed to wait on Mr B. and his associates with a view to induce them to discontinue the publication of their paper. Finding that nothing could be accomplished, and the committee of the Anti-Slavery Society expressing in a public manifesto a determination not to be thwarted in their purposes and publication, the mob took the business into their own hands. After the Riot a large public meeting was held at which the following resolutions were passed, which, if they were *cutting* at all, might be said to cut both sides.

At a very large and respectable meeting, held at the Court House, yesterday afternoon, in pursuance of a call, published in the Gazette of yesterday, and in handbills, circulated through the city, for the purpose of expressing the opinion of the citizens, in relation to the recent existing events among us,

On motion—Judge Burke was appointed President, and Jacob Burnett and Levi James, Vice Presidents, and Joseph Graham, Secretary.

The object of the meeting having been stated, in a lucid manner, by the President:

On motion it was *Resolved*, That a Committee of five be appointed to report resolutions to the meeting.

Whereupon, the following persons were appointed that Committee by the President:

B. W. Hewson, Wm. Dinsey, sen., S. P. Chase, Robert Puncheon, and Henry Tatem.

On motion, the following persons were added to that Committee:

R. Buchanan, James F. Conover, and E. D. Mansfield.

The Committee then retired, and on their return reported the following preamble and resolutions, which were unanimously adopted:

Whereas, The peace and order of the city has been disturbed,

*Resolved*, That this meeting deeply regret the cause of the recent occurrence, and entirely disapprove of mobs or other unlawful assemblages.

*Resolved*, That we will cordially support the city authorities in their efforts to preserve the public peace, and will heartily co-operate with each other in all exertions to effect that object.

On motion of Joseph Graham, it was unanimously

*Resolved*, That this meeting are of the opinion that the establishment of the abolition press in the city, has been the cause of all our recent difficulties.

On motion of J. W. Whitcomb, it was then

*Resolved*, That the discretion, prudence, and energy of our worthy Mayor, and the city police generally, during the late excitement, is worthy of all praise.

*Resolved*, That the Committee appointed by the citizens, on the 23d ult. though unsuccessful in their efforts, justly merit the entire confidence of this community, and that they receive the thanks of this meeting.

On motion of M. N. McLean, Esq. it was

*Resolved*, That this meeting approve of the course pursued by the Colonization Society, and that they are decidedly of the opinion, it is the only method of getting clear of slavery.

*Resolved*, That the proceedings of this meeting be published in the different papers of this city.

On motion,

*Resolved*, That this meeting now adjourn.

WM. BURKE, President.

JACOB BURNETT, } Vice Presidents.
LEVI JAMES, }

JOSEPH GRAHAM, Sec'y.

August 2d, 1836.

## TEXAS.

The following historical remarks are taken from the 1st number of the *National Enquirer* &c, Philadelphia; edited by Benjamin Lundy, a man of unsuspected honesty and singular disinterestedness, and thoroughly acquainted with the affairs of Texas for the last 20 years.

In reviewing the history of colonization in Texas by the Anglo-Americans, it will appear that the first regular plan adopted, was the privilege granted to Moses Austin, of Missouri, by the Spanish authorities, in the year 1820. Previous to that date, a few persons from the United States had temporarily established themselves in the eastern part of the Province, as Indian traders and unauthorized adventurers. A large tract of country was marked out on the map, and Austin was invested with the privilege of introducing three hundred families of industrious, orderly settlers, professing the Catholic religion, within a given time.—When he had obtained this grant or privilege, he returned to Missouri, and proceeded to make the necessary preparations for carrying his colonial enterprise into effect. Before completing his arrangements, however, Moses Austin suddenly died,—and his son, Stephen F. Austin, took the business in his hands as the legal heir and representative of his father. He soon repaired to Texas, with a considerable number of settlers, the most of whom emigrated from the states of Tennessee, Missouri, and Louisiana. But prior to his obtaining legal possession, or effecting the settlement of the families who accompanied him, the revolution occurred, which annulled the authority of the government, and resulted in the separation of all the Mexican Provinces from the Spanish Crown. The circumstances here referred to, rendered it necessary for Austin to apply to the new Government for a confirmation of his father's grant. This was obtained with little difficulty, in a modified form, and both the contractor and settlers were liberally supplied with lands, gratis, on condition of occupying them and pledging themselves to be obedient to the laws of the country: yet the settlement of the colony was still restricted and confined to persons of the Catholic persuasion.

During the brief reign of the *Emperor* Iturbide, and the succeeding administration of the *Federal Government*, Austin proceeded with the settlement of his colony, under the same regulation as before, and procured an extension of privilege to introduce settlers in other parts of Texas. Laws were enacted by the Federal Government, regulating the terms and plans of colonization;—and when the Provinces of Coahuila and Texas were united under a State Government, special regulations were made, by the legislature, in conformity with those of the general Congress, all of which were submitted to by the colonists, and binding on them. The settlements rapidly progressed, (the terms being extremely liberal,) and Austin succeeded in fulfilling his contracts with the government, relative to the introduction of the number of settlers which he had stipulated—receiving the *fee simple* of large tracts of land as a reward for his trouble.

The spirit of enterprise, adventure, and *speculation* was now aroused; and divers other persons obtained grants, (the privilege of introducing settlers,) with the view of colonizing the remaining vacant lands in Texas. The most prominent 'empresarios' (contractors) were Zavala and Filasola, of Mexico; De Witt, of Missouri; Ross and Leftwitch, of Tennessee; Milan, of Kentucky; Burnet, of Ohio; Thorn, of New York; Wavel and Beales, of England; Cameron, of Scotland; Vehlein, of Germany; M'Mullin, Powers, and Hewitson, of Ireland. All these entered into contracts with the government upon the same principles that Austin had done. None of them, however, have succeeded in fulfilling their contracts, except De Witt, and Powers and Hewitson. Some of the others have introduced a part of their settlers:—but the most have disposed of their 'grants' to joint stock companies, organized for the purpose, in New York and Nashville. These companies are extensively engaged in speculating with said 'stock,' (and 'scrip,' which they pass off as preparatory titles to land,) among the credulous, the ignorant and the unsuspecting, wherever they can find such willing to purchase. In no age or nation, perhaps, have unauthorized and illegal speculation in lands been carried to such extremes as in Texas, within the period of a few years past. The swindling operations in the Yazoo land speculations of Mississippi, were mere child's play in comparison. The government has thus been defrauded, and its liberal munificence abused, by the overweening and reckless spirit of avaricious adventurers. As I have before said, the terms offered by the government, to *bona fide settlers*, were of the most liberal nature throughout. They were not only authorized to select large quantities of land, and hold the same, in *fee simple*, on condition of settlement,—but they were also permitted to introduce all articles necessary for their own accommodation, for the space of ten years, free of the customary duties paid by citizens of the Republic.—This, indeed, opened a wide door for smuggling goods into the country, to supply the Indian traders, as well as the native inhabitants. The colonists did not fail to improve the opportunity; and many foreigners took lands, professedly with the view of settlement, and engaged extensively in this illicit traffic. Contraband articles—such as arms, ammunition, &c. for the savage tribes—were also introduced in great quantities whenever the vigilance of the government revenue officers could be eluded. Slaves were likewise taken in and held, in violation of the constitution and laws of the State and the decrees of the General Government.

THE COLD SEASON. We have often heard spots on the sun spoken of as possible causes of cold seasons; but the following paragraph from a foreign journal contains more philosophizing on the subject than we have before seen.

SPOTS ON THE SUN.—M. Colomb Menard de Nismes, the French astromoner, states that whenever the sun exhibits spots on its disc, its temperature becomes much colder, and that when these spots are not visible the heat is much greater, and storms are of more frequent occurrence and greater violence. Herschel also came to the same conclusion, after more than twenty years observation. All the spots which M. Menard has observed pass over from the west to the east, and are of a round form. Some have, however, been discovered which appeared square, and others triangular; but these are supposed to be a conglomeration of the smaller ones, which have afterwards assumed the common form. These spots the astronomer believes to be detached from the sun having movements altogether different and distinct from the great luminary itself. Some of them he has observed to take about ten days in passing over the sun, having made their appearance at the lower limb and passed off at the upper; and he is convinced, he adds, that they are little eclipses which intercept the solar rays and consequently diminish the heat of the sun. The thermometrical observations which have been taken confirm this opinion. Never have so many of these spots been observed as during the present year between February and the end of May. Up to the 22d of April, M. Menard had counted ten, and up to the 16th of May thirteen, and the season has been remarkable for its coldness.

## MR MADISONS PAPERS.

It appears from a clause in Mr Madison's Will, which has been published, that the work which has been spoken of, comprising a full report of the proceedings and discussions of the Convention that framed the Constitution of the United States, has been left by him in a finished state, with directions for its publication. It may be inferred also from the expression of the same clause of the Will that there are many other manuscripts, some of which must doubtless contain matters of great public interest. The Will is dated April 15th, 1835, and the following is the passage to which we refer.

'I give all my personal estate of every description, ornamental as well as useful, except as hereinafter otherwise given, to my dear wife; and I also give to her all my manuscript papers, having entire confidence in her discreet and proper use of them, but subject to the qualification in the succeeding clause. Considering the peculiarity and magnitude of the occasion which produced the Convention at Philadelphia in 1787, the characters who composed it, the Constitution which resulted from their deliberations, its effects during a trial of so many years on the people living under it, and the interest it has inspired among the friends of free government, it is not an unreasonable inference that a careful and extended report of the proceedings and discussions of that body, which were with closed doors, by a member who was constant in his attendance, will be particularly gratifying to the People of the United States, and to all who take an interest in the progress of political science and the cause of true liberty. It is my desire that the report as made by me should be published under her authority and direction; and, as the publication may yield a considerable amount beyond the necessary expenses thereof, I give the net proceeds thereof to my wife, charged with the following Legacies, to be paid out of that fund only.' &c.

## TERRIBLE TRACTORATION,

*By Christopher Caustic, M. D. &c.*

We recollect the youthful delight we experienced in reading this truly humorous poem on its first appearance, and have recurred to it again with acquiescence in the saying of the wise man, that 'there is a time to laugh.' It is interesting to look back to the criticisms made upon this pleasant production (with notes too both pleasant and learned) by reviewers on both sides of the Atlantic, contemporary with the date of the original edition of the poem of our worthy friend and brother in editorial labor, who has since devoted himself to the special benefit of that great interest of our country, the agricultural.

We cannot refrain from making the following extract from the Gentleman's Magazine—Jan. 7, 1804:

'We have no hesitation to pronounce this performance to be far superior to the ephemeral productions of ordinary dealers in rhyme. The notes, which constitute more than half the book, are not behind the verse in spirit. Who the author can be we have not the least conception; but from the intimate acquaintance he discovers with the different branches of medical science, we should imagine him to be some jolly son of Galen, who, not choosing to bestow all his arts upon his PATIENTS, has humanely applied a few ESCHAROTICS for the benefit of his brethren.'

Mr Webster, while a student at law in this city, wrote, as it is said, the review of Mr Fessenden's Poem which appeared in the Monthly Anthology, April 1805, in which he says:

'In commending CHRISTOPHER CAUSTIC, we are only subscribing to the opinions expressed by the people of another country. To be behind that country in our appreciation of his merits, were a stigma; it is very pardonable to go beyond it. National vanity may be a folly, but national ingratitude is a crime. Terrible Tractoration was successful on its first appearance in England, and as yet seems to have lost none of its popularity. It belongs to that class of productions which have the good fortune to escape what Johnson angrily, but too justly, denominates the general conspiracy of human nature against cotemporary merit.'

*Swiss Catholics.*—An Ecclesiastical Conference has recently been held by representatives from the various Catholic cantons of Switzerland, who have felt the need of limiting the power of the Pope. Fourteen resolutions were passed, which strike a heavy blow at the power of the Roman See. One reduces the Pope's nuncio to a mere charge d' affaires of very limited influence, cutting off his interference in civil concerns. Another diminishes the number of feast days, which will greatly promote the industry of the country. Another directs a part of the funds now supporting lazy monks, to the support of common schools. Other resolutions are levelled at other evils of popery. The resolutions have been sanctioned by an immense majority of the Grand Council of the canton of Berne. Many of the priests affirm that Catholicism will be undone if these articles should be executed. They constitute a real and important reform in the Catholic church in Switzerland, and indicate its entire separation from the Holy See.—*Rec.*

*Congregational Union of England and Wales.*—The Congregational Union of England and Wales held its 6th anniversary meeting in London on the 9th of May last. Dr Payne of Exeter presided. Among the delegates from foreign bodies was the Rev. Robert J. Breckinridge of Baltimore, who attended as delegate from the General Assembly of the Presbyterian church. He was introduced by the Rev. J. Blackburn, addressed the meeting, and received the right hand of fellowship from the chairman in the name of the Union. As an expression of their feelings on the occasion, the following resolution was adopted, on motion of Dr Vaughan, seconded by Dr H. F. Burder.

*Resolved*, That this meeting derives great pleasure from the presence of the Rev. Robert J. Breckinridge, as a delegate from the General Assembly of the Presbyterian church in America to this body; and, recognizing as special bonds of union and sympathy with those numerous and flourishing congregations, their participation in the same evangelical faith, and in the same great scriptural and voluntary principle on which they are built, in common with the churches constituting this Union, rejoices in the present opportunity of expressing the most fraternal regards towards them, and of hearing of their prosperity and increase.—*N. Y. Obs.*

## INTELLIGENCE.

*Ship Majestic at Bath.*—The great fears which have been entertained respecting the safety of this vessel are removed by the following letter from Mr Robert Roberts of this city, to a friend, dated 'FAYAL, (Azores) July 5.

'I took passage in the ship Majestic at Havre for New York, (which ship was chartered to supply the place of the packet of June 1.) We sailed from Havre June 2, and were five days getting out of the channel, after which we had continued gales from NW and SW for 14 or 15 days, during which we lost many of our sails, and damaged our rigging very much. On the morning of the 21st, lat 47, lon 37 1-2, we encountered a most severe hurricane, which deprived us of the remainder of our sails, although at the time we were under close reefed topsails and reefed courses. During these gales our ship labored very much, and made some water. Capt. Purinton, very prudently taking into view our crippled situation, and also the large number of persons we had on board (say 170 all told) deemed it most advisable to proceed to this port to refit his ship, where we arrived June 29, after being furnished with some sails from a New London whale ship. The M. has a valuable cargo and 2,000,000 francs of the indemnity money.

*Coal.*—The Miners' Journal says that the report published in a New-York paper, that the supply of Pennsylvania coal would fall short this year by two hundred thousand tons, is incorrect. On the contrary the supply of this year will be an increase of at least one hundred thousand tons above that of the last.

*Liverpool Packets.*—The magnificence of the packet ships for Liverpool which have recently been constructed at New York, may well excite admiration, if not astonishment. The Pennsylvania, which made her *debut* on the ocean a few weeks ago, is a perfect palace; and now it appears that even her glories have been eclipsed, in spite of her name, by the 'Oxford,' just launched. Every thing that could be devised to render this paragon at once comfortable and splendid, has been placed in requisition. She is nearly 850 tons measurement; 148 feet on deck, 34 beam, and 21 1-2 feet hold. The cabin is about 60 feet in length, finished 'ad unguem,' particularly that portion set apart for the ladies, as gallantry requires. Among the comforts for passengers is a bathing house on deck, which those who have crossed the ocean will know how to appreciate. The Oxford sailed on the 16th.

*Disgraceful Proceedings in St. Louis.* The good order of St. Louis was disturbed on Thursday night, the 21st ult. by the riotous proceedings of a few disorderly men, who, about 12 o'clock, proceeded to the office of the St. Louis Observer, broke open the doors, upset the press, and cast the types into the street. We believe that not more than fifteen or twenty individuals took part in the mob. About 10 o'clock a drum was beat, a few men appeared at the call, marched into Water and Main streets, and, without increasing their numbers, thence proceeded to execute their work. One of the aldermen, Bevan Mullanphy, Esq. attempted to arrest the proceedings, but finding it impracticable, being unassisted by the watch or any of the city officers, he was obliged to desist. We understand, at the time of writing this paragraph, from the mayor, that he is determined to prosecute the leaders of the mob to the extent of his powers. We trust that he will receive the countenance and support of every good citizen—that they will, on this occasion, manifest a determination, so far as exemplary punishment can go, to put down this spirit of mob law—that reckless and lawless men may be given to understand that they cannot, at will, destroy the property of any citizen who may chance to be obnoxious to them.'

The mayor was engaged yesterday in the trial of some of the rioters. George Corwin was first put on his trial, for disturbing the public peace; and acquitted. Joseph V. Hews was next brought up, and his trial is now progressing.—*St. Louis paper.*

*Outrage at Alton, in Illinois.*—We gave an account, a few days since, of the destruction of the office of the St. Louis Observer, by a mob, in consequence of some strictures contained in that paper upon a certain charge of Judge Lawless to the grand jury of St. Louis. It appears that after this summary breaking up of his establishment, the proprietor of the Observer resolved to move his office to Alton, in Illinois. The Republican of the 26th ult. states that the material of the late 'St Louis Observer' was treated very unceremoniously on its arrival at that place a few days before. 'As soon as it was discharged from the boat, the press was broken to pieces, and the type scattered on the wharf.'—*Com. Adv.*

*National Gazette.* The entire proprietorship of the National Gazette has passed into the hands of the publisher, Mr. Wm. Fry. Since the departure of Mr. Walsh for Europe, the paper has been principally managed by Mr. John Smith.

*National Temperance Convention at Saratoga.*—The Convention assembled on the 4th inst. at 10 o'clock in the Presbyterian Church. The meeting was called to order by E. C. Delevan, Esq. of Albany, and John Tappan, Esq. of Boston, was chosen President pro tempore. The divine blessing was invoked by Rev. Mr. Griswold, of Saratoga. The Convention was then organized by the choice of a President, Hon. Reuben H. Walworth, Chancellor of New York; seven Vice Presidents; five Secretaries; and a Committee of Arrangements of seven.

It appeared that there were present about four hundred delegates, eighteen States being represented, viz: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, Kentucky, Ohio, Indiana, Illinois, Missouri; and the District of Columbia, and Upper and Lower Canada.

*The Invasion of Mexico.*—According to the New Orleans papers of the 29th ult., news had reached that city by the steamboat Caspian, contradicting the statement that the troops under Gen. Gaines had crossed the Sabine. The French part of the Bee says—'It appears that these troops have never quitted their encampment at fort Jesup.' This, however, seems to be contradicted by the official publication of Gen. Gaines' instructions to the officer in command of the invading troops. The contradiction is to be accounted for, by the supposition that Gen. Gaines himself remains at fort Jesup, while a detachment from his army has advanced to Nacogdoches. The intelligence before received hardly leaves room to doubt this fact. —*Daily Advertiser.*

*Minister to Spain.*—In the packet ship Independence, which sailed from New York to Liverpool on Monday, Major Eaton, Minister to Spain, and family were passengers, also Hon Richard Rush and Son.

*The Springs in Virginia.*—It is supposed that at the White Sulphur and the houses contiguous, the visiters of which use that water, there are six hundred boarders, probably six hundred and fifty. Persons direct from those places, inform us that there are two hundred and fifty at the Salt Sulphur, one hundred and fifty at the Red Sulphur, one hundred and forty at the Blue Sulphur, and an equal number at the Sweet Springs; besides the Grey Sulphur, Hot and Warm Springs, all of which come for a full share of public patronage.—*Alleghanian.*

*Kentucky Volunteers.*—It is said that double the number of volunteers required to complete the quota of 1000 men demanded by Gen Gaines, from the State of Kentucky will probably have offered before the day fixed for their departure. In many districts more have already offered than could be received. This fact does not seem to indicate so great a demand for the services of active young men, in various branches of industry in the west, as might naturally be supposed to exist there. Appeals are addressed to the public for subscriptions in money, to fit out the volunteers, and for the loan of horses for the campaign. Those who lend horses will be intitled to receive their apprised value, if they should be lost in the service.

*The Cherokees.*—The Columbus herald of the 2d inst. says: 'We learn that the Marines in our neighborhood will take up the line of march forthwith for the Cherokee country. An express arrived in town yesterday, bringing intelligence that the Ross party had risen in their wrath, and were destroying all before them; and bringing an order from the Secretary of War, for all the Marines at Fort Mitchell, and in that vicinity, to hasten to this new scene of savage depredation.'

*Newton Theological Institution.* The Anniversary of this Institution is to occur on Wednesday, the 24th inst. The public exercises, in the Baptist Meeting-house, at Newton, will begin at half past 9 o'clock, A. M.

*Convention of Editors and Publishers at Augusta, Me.* The following Resolve was offered and unanimously adopted.

Resolved, that in those cases, where we as publishers of Newspapers, are manifestly misused by negligent and dishonest subscribers, who evince a determination to defraud us of our honest 'dues,' we will publish the names and residence of such subscribers in our respective papers, to the end that the fraternity may be put on their guard against *such* 'PATRONS.'

## FOREIGN.

London papers have been received to July 7th.

The prospects of the harvest in England were highly favorable. The weather for the last fortnight had been all that the farmer could desire. The grain market is in consequence depressed.

The report of the produce of the revenue for the quarter ending July 5, exhibited an increase, compared with the corresponding quarter of last year, amounting to £1,306,648. The total produce of the year was £13,958,474, making an increase over the produce of the last year of £2,297,058.

In the House of Commons on the 4th there was a debate on the Irish Church Bill, on the motion of Lord Mahon to strike out the clause relative to the appropriation of the Church property. The motion was lost, there being for the clause 290, against it 264. Lord Stanley strongly opposed the clause.

In the House of Lords, July 4, the Royal assent was given by commission, to a large number of bills, among which were a bill to establish the North American Banking Company, the Sugar duties bill, and seven rail road bills. Among the latter were the Manchester and Leeds, the Great North of England, the London and Norwich, and the London Grand Junction railway bills.

In the House of Lords on the 5th, Sir Robert Peel inquired of Lord Palmerston, whether a cerain General Order issued by Gen. Evans, which had been published in the papers, was an authentic document. This order directs that British subjects, found with arms in their hands in the service of Don Carlos, shall be treated as rebels to the King of Great Britain, and suffer the punishment of death, if made prisoners. Lord Palmerston replied that he knew nothing officially of the document, but that he had no doubt of its authenticity. He said that the British Government had no control over the troops in Spain. He said also, whatever might be the contents of the order, it could not alter the laws of England.

It was expected that parliament would be prorogued about the 10th or 12th of August.

A discovery has been made at York, which has created some sensation among the manufacturers at Leeds. It is a process for breaking flax. The flax has the appearance of silk, and is capable of being made into the finest thread, for the construction of veils, lace, cambric, &c. which it is said, will entirely supersede those articles of French manufacture. The texture is pronounced more beautiful than any thing of the kind before manufactured.

*Later.* The following summary of news received by the New Jersey, bringing London papers to July 14th is taken from the *Daily Advertiser.*

The assassin Alibeau had his trial on the 8th and 9th, and was executed on the 11th. No additional facts of any consequence came to light on his trial, and there was no reason to suppose that he had any accomplices in his crime. The news from Constantinople is of a pacific character. It is stated that the Reis Effendi, implicated in the affair of Mr Churchill, had been dismissed, though some doubt remained of the authenticity of this statement. The news from Spain is quite discouraging as regards the prospects of the Queen's party, and of the English Auxiliaries. The latter remained inactive. A report had been current that General Evans was about to return to England, but this report at the last dates was contradicted. The Courier considered the prospect as more favorable, in consequence of the restoration of a good understanding between the general and the Spanish government. The Isturitz ministry still remained in office. The Carlists troops had gained unimportant advantages.

The French Chambers had been formally prorogued.

When the accusation against Alibeau was preaented to him in his cell, he remarked, 'It seems very voluminous; it is not to be presumed that I shall read the whole of it.'

One of the French Journals gives the following account of his last words and of the closing scene.

'I die for the republic. I repeat that I had no accomplices. I deny all that the Procureur General has stated with regard to my private life. I am as pure as Brutus and Sandt, and, like them, wished for the liberty of my country.' His demeanor was cool and decent. At the moment of his coming to the scaffold, an individual in the few persons allowed to stand near, is said to have cried out 'Pardon! pardon!' He was immediately arrested. It is presumed he was some friend of Alibeau. The executioner of Paris was assisted by that of Versailles. Shortly after the execution of Alibeau, a letter from his family was delivered to the keeper of the cemetery of Mont Parnasse, claiming his body. The letter was immediately transmitted to the higher authorities, but we have not learned whether the demand has been complied with.

Mr Patterson, Consul General of the United States in Belgium, died at Antwerp on the 4th, after a severe illness.

## BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over No. 151 Washington St. directly opposite the Old South Church.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

## AMERICAN INSTITUTE OF INSTRUCTION.

The seventh annual session of the American Institute of Instruction will commence in this city, on Thursday, the 25th inst. at 9 o'clock A. M., and be held in the Representatives Chamber.

During the session, which will continue, as usual, several days, the following are some of the lectures which may be expected:

On the Importance of Moral Education and of Moral Philosophy as a Science, by Rev. Joseph Adams, President of the College in Charleston, S. C.; on the Prussian Schools, by Dr Lieber, of Philadelphia; on the Education of the Blind, by Dr Samuel G. Howe, of Boston; on Thorough Teaching, by William H. Brooks, Esq. of Salem, Mass.; on Teaching Rhetoric, by Mr Timothy D. P. Stone, of Concord, N. H.; on School Discipline, by Rev. S. R. Hall, of the Teachers' Seminary, Andover Mass.; on the Difficulties of a Teacher, by Mr J. Burnham; on the Peculiar Duties of Female Teachers in Common Schools, by Rev. D. Kimball, of Needham, Mass.; and on Incitements to Intellectual and Moral Well-doing, by Mr J. Hensnaw Belcher, of Boston. Lectures are also to be delivered by Dr Alcott, of Boston, Mr Carleton, of Salem, Mass., Mr Crosby, of Charlestown, Mas., and by other gentlemen, on interesting subjects connected with Education, whose names, &c. will be hereafter designated. Discussions of topics calculated to advance the interests of Education, will be held daily, during the continuance of the Session.

Tickets for admission to the lectures may be obtained from Mr R. B. Carter, the Treasurer, at the Institutes' Room, corner of Washington and School streets, up stairs, or at the Bookstore of Mr C. J. Hendee adjoining.

AARON B. HOYT, *Rec. Sec'y.*

*Boston, Aug. 11th, 1836.*

The stated meeting of the Board of Directors will be held at the Institutes' Room, on Wednesday, the 24th inst., at 5 o'clock P. M.

2w A. B. HOYT, *Sec'y*

## MARRIAGES.

In this city, by Rev. Mr Motte, Mr Samuel A. Way to Miss Sarah Ann Simpson.

On Tuesday evening, by Rev. S. K. Lothrop, John Prince, Esq. of Jamaica Plain, to Miss Harriet, daughter of the late Dr John Warren.

In Pembroke, on Sunday last, by Rev. Mr Allen, James H. Whitman, Esq. to Miss Harriet B. Thacher.

In Newburyport, Mr William P. Wingate, of Bangor, to Miss Phebe, daughter of the late Capt. Charles Cook, of N.

In Paris, Me. Mr Henry Durell, of Boston, to Miss Nancy Mixer, of P.

In Lowell, Mr Loring Simonds, of Boston, to Miss Dorothy Batchelder, of L.

In Baltimore, Mr Thomas Whitridge to Miss Henrietta Austin, daughter of James Dall, Esq.

## DEATHS.

In this city, Mr Robert Richardson, 75.

On Sunday evening, Mr Charles C. C. Tucker, only son of Richard D. Tucker, Esq. 33.

On Saturday, Mr Nathaniel Howe, 39.

On Wednesday morning, Mrs Hepzibah, widow of the late Thomas Goddard, of Cambridge, 80.

On Saturday morning, after a short but severe illness, which she bore with Christian fortitude, Mrs Ruth, widow of the late Mr John Briggs, of Salem, 47.

On Tuesday morning, 9th inst Francis Nichols, youngest child of Mr Nicholas Little, 2 years.

In Bangor, Me. 11th inst. Mr James Rich, son of Dr H. Rich, and of the firm of Jones, Rich & Co, 21.

In South Boston, on the 11th inst. Elizabeth, wife of Dr Caleb S. Whitman, 29.

In Charlestown, Mrs Sarah K. wife of Mr Benjamin Phipps, 40.

In Portland, Me. on the 4th inst. Mrs Sarah, wife of Hon. Samuel Parris, 77. The deceased was formerly of Middleboro' Ms, and was the mother of the late Governor of Maine.

In Philadelphia the venerable Robert Ralston of that city, long known and respected as an eminent and successful merchant and a most earnest philanthropist.


PIERCE'S COURSE OF INSTRUCTION IN PURE MATHEMATICS

1. Elements of plain and solid Geometry.
2. Algebra.
3. Plane Trigonometry, 12mo.
4. Spherical Do 12mo.
5. Spherical Astronomy
6. Analytic Geometry
7. Differential and Integral Calculus
8. Mathematical Theory of Mechanics and Astronomy.

PIERCE'S COURSE OF NATURAL PHILOSOPHY.—IN PRESS.

1. Mechanics
2. Acoustics and Optics
3. Electricity, Magnetism, Electro-Magnetism, and Galvanism
4. Astronomy.

JAMES MUNROE & CO. Boston Bookstore, 134 Washington St. a 20

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

*SABBATH SCHOOL CHOIR.*

THIS day published by B. H. GREENE, 124 Washington Street the 'Sabbath School Choir,' containing Hymns, Religious and Moral, for the use of Sunday Schools, Juvenile Singing Schools and family Devotions, set to appropriate music. The above will be found a very valuable acquisition in those Sunday Schools where sacred music is considered an important branch of instruction.

—Also—

On hand a great variety of Juvenile books for Sunday School and Juvenile Libraries.

3t a 20

*PHILIP'S NEW WORK.*

THE Love of the Spirit traced in his Work, a companion to the Experimental Guide by Robert Philip. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. a 20

THE PEARL FOR 1837. Just received by JAMES MUNROE & CO. The Pearl or Affection's Gift, for 1837. Illustrated by beautiful Mezzotinto Engravings.

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ANNUALS FOR 1837. The Christmas Box and New Year's Gift, for 1837, a collection of Amusements and instruction for the Young. Illustrated by Engravings. Boston Bookstore, 134 Washington Street. a 20

LEXINGTON BOARDING SCHOOL AND PRIVATE ACADEMY. Timothy, P. Ropes, Wm. H. Ropes and Miss Esther J. Coburn, Teachers. Fall term to begin on Tuesday Sept, 6th.

T. P. ROPES Proprietor.

Lexington Aug. 18th 1836. 3 t

LORD ROLDAN.

A ROMANCE by Allan Cunningham, Just received by JAMES MUNROE & CO. 134 Washington street. a 20

NEW EDITION

OF Ware's Life of the Savior, being vol. 1st of Sunday Library. This day published by JAMES MUNROE & CO Boston Bookstore 134 Washington street. a 20

GRENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of '*A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

SOUTHEY'S COWPER.

VOL. 4 of the Works of Cowper, comprising his Poems, Correspondence and Translations, with a Life of the Author by the Editor, Robert Southey Esq. LL. D. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washiugton st. a 20

CHAPEL LITURGY.

A LITURGY for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer—4th edition; with Family Prayers and Services, and a collection of Hymns for Domestic and private use, by F. W. P. Greenwood. A few copies of the 12mo edition just received and for sale by JAMES MUNROE & CO. 134 Washington st. a 13

TOOKE'S DIVERSIONS OF PERLEY.

A NEW edition of the above revised and corrected by Richard Taylor, F. S. A. F. L. S. with numerous additions from the copy prepared by the author for republication: to which is annexed his Letter to John Dunning, Esq.; in two volumes 8vo. For sale by JAMES MUNROE & CO. 134 Washington st. a 13

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A FEW copies of the above are for sale by JAMES MUNROE & CO. in one and two volumes,—various bindings. Boston Bookstore opposite School Street. a 13

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NEW EDITION OF DON QUIXOTE,

IN ITS ORIGINAL TONGUE.

JUST PUBLIS

## POETRY.

[From the Knickerbocker.]

### A SUNDAY NIGHT AT SEA.

BY REV. JOHN PIERPONT.

How sadly hath this Sabbath day, O God, been
spent by me,
Cribbed close beneath a narrow deck, washed by
the frequent sea,
An adverse wind careering o'er me from those east-
ern clouds,
And complaining as its shivering wings sweep
through my roaring shrouds!

This humble deck, so near to which my rocking
couch is spread,
That I strike it if incautiously I lift my throbbing
head,
Hath all day told, and tells me still, of falling sleet
and rain,
While I have lain alone beneath, in weariness and
pain.

Nay, not 'alone;' for, though no voice of wife or
children dear,
Or friend, or fellow worshipper, hath fallen upon my
ear,
Hast thou not, even here, O God, thy face and favor
shown?
Then, how have I been desolate, or how am I alone?

And, while the wind hath roared above, and tossed
the raging sea,
Have not my silent orisons, my God, gone up to thee?
To thee who sittest on the flood, and ridest on the
storm,
And biddest every wind that blows some work of
love perform.

And though the winds have tossed, and though the
waves have washed my deck,
It hath not, by their weight been sunk, or driven
ashore a wreck;
For though thou hast not hushed the blast, nor bid
its fury cease,
Thou'st brought me up and sheltered me behind the
hills of Greece.

It was not, my Preserver, thus the lines were made
to fall,
In this same season, these same seas, unto thy ser-
vant Paul,
Who by this same Euroclydon, was driven till he, at
last,
On Malta's rock, from which I come, a shivering
wreck, was cast.

Then let me murmur not that I this live-long day
have lain
In weakness, and in weariness, in loneliness and
pain;
But rather, when I think of Paul, thy mercy let me
bless,
That, though I've served thee less than he, I've also
suffered less.

Yet, will thou not forgive me, Lord, if on this holy
day,
I think of those I love, and think how far they are
away;
And if that house of thine, where I have served thee
many a year,
That pleasant house should claim from me the tribute
of a tear?

Within its walls, even now, though Night o'er me
hath spread her wing,
I see my friends, my family, my flock, all worshipping;
For, between the pastor and his flock, the foamy
crests are curled
That whiten o'er the waters of a quarter of the world.

And if he lifts to thee his eyes, with tears and dark-
ness dim,
And asks if, in their prayers, his friends, his flock re-
member him,
Let not the thought of self, that thus intrudes upon
their prayers,
Be set down as a sin, O God, in thy sight or in theirs!

That holy house, where I have stood, and where
these hands of mine,
So many years, the bread have broken, and poured
out the wine
That speak of the Redeemer's love, and bring to
mind the debt
Of those he hath redeemed from sin—can I that
house forget?

Forget those little children too, 'whose angels do
behold
Their Father's face,' whose names on earth, are
with thy church enrolled,
And on whose brows, unfurrowed yet by time, or
care or sin,
The water I have thrown that speaks of purity within?

Forget the dead!—forget the dead! What witness
do they bear
Of my influence on their spirits that are now beyond
my care?
That I have spoken faithfully: or that I, through
fear was dumb
'Of righteousness, and temperance, and of the world
to come?'

The dead! Shrink not, my soul! What witness, in
their bowers of bliss,
Or from their seats of woe, must they have borne of
me, in this?
And they who're yet alive, what will, what ought to
be, the amount
Of their report, when, in their turn, they go to give
account?

Can I forget the mourning ones, who've brought
their load of grief,
And, at thine altar laid it down, and found in prayer
relief?
Forget the needy, who their wants have there be-
fore thee spread?
Or the liberal hand that there hath given the poor
their daily dread?

Forget the young, who, having laid their parents in
the dust,
Came up, in One who cannot die, to learn to place
their trust?
Forget the hoary headed ones, who've bent their
feeble knees,
With me so long in prayer?—O God, can I forget all
these?

And, when I do remember those whose worship I
have led,
How can I but indulge the hope, when taken from
their head,
That they whose kindness in my heart will ever be
enshrined,
When they've come to bow before the Lord, have
borne me in their mind?

And how am I remembered then?—as a watchman
loving sleep?
As a sheperd who hath sought his ease, and cared
not for the sheep?
Or as one who, aware that his time was short, that
his day would soon be o'er,
With more of zeal than of wisdom wrought till he
could work no more?

Shall I, then, 'work no more?'—or wilt thou bring
me back at length,
To serve thee in thy courts again, with renovated
strength?
And, when the people of my care within those courts
I meet,
Will the same faces welcome me—the same kind
voices greet?

No: there are eyes that rolled in light, when I
launched upon the wave,
And that, when I return—should I e'er return—
will have closed in the sleep of the grave:
And are there not those which fell on me then with
a warm and a friendly ray,
And which, when they see me again, will turn with
an icy glare away?

Oh Father, by thy chastening hand that now is laid
on me,
In weakness and in wandering upon this wintry sea,
In absence from thy holy house, to which I loved
to go,
And from my home, my happy home, and them who
make it so,—

By all this discipline of thine—all which, I know, is
just—
*Shall I be made a wiser man, and worthier of my
trust?*
An answer, O my guardian God, thy wisdom will
prepare;
And what thy wisdom shall appoint, it will be mine
to bear.

*At sea, 'lying to,' behind Cape Matapan,*
*Sunday, 14th February*, 1836.

## BIOGRAPHICAL.

[From the Churchman.]

### BISHOP WHITE.

HIS AUTOBIOGRAPHY.

*Mr Editor*,—In compliance with your request, I furnish the following extracts from original manuscripts of Bishop White, now in my possession. They were kindly and very promptly furnished by him, in answer to certain queries which I proposed, when engaged in preparing the Sketch of his Life and Character, published in the National Portrait Gallery.

And in the first place, I improve the opportunity now afforded, to reconcile some apparent contradictions, in relation to *the period of his birth*. In the brief biographical notice, in the Churchman's Almanac for 1836, I have stated, that he was borne at Philadelphia, March 24th, 1748, and in the Portrait Gallery I say, 'in the year 1747, (March 24th, old style, but April 4th, by the change of style.') The Bishop thus explains this point. 'It depended on a few hours, whether I should be borne in 1747 or 1748; being a man of old style, which began the year on the 25th of March, and I came into the world on the 24th. This brings my birthday to the 4th of April.' The date of the Bishop's birth, therefore, is March 24th, 1748, old style, or April 4th, 1748, new style.

'At the age of seven,' says he, 'I was transferred from the school of a mistress, to the English school of the newly erected College of Philadelphia, of which my father was a trustee; having been so from the beginning of the institution, under the name of an academy. The master of the school was Mr Ebenezer Kinnersley, who often appears in the works of Dr Franklin, as a co-operator with him in his electrical experiments. At about the age of ten years I went into the Latin School, under the mastership of Mr Paul Jackson, a man considered as possessed of a fine genius and of classical attainments.'

Both in his answers to my queries, and in an autobiography, inscribed to Bishop Hobart, he enters into some details, which have now acquired peculiar interest, from the fact of his demise,—consecrating, as it does, all that he has left behind him. He frankly and explicitly records, with his characteristic precision, many memorable incidents of his early years, while engaged in his elementary studies.

Of his college course, he says, 'I was three years in the institution, [the College of Philadelphia;] my pupilage ending on my birthday, in 1765; which was the last day of the examination, although a month before the Commencement. The Provost and the Vice-Provost were Dr William Smith, and Dr Francis Alison. At the juncture of my entering of College, the former embarked for England, on his well conducted and successful mission of collecting for it. His place was supplied during two of my collegiate years by Mr (since Dr) Ewing; but the Provost returned at the beginning of my third year.'

Of Dr Alison he speaks in terms of great esteem and admiration, as 'a man of sterling integrity, of sincere and rational piety in the Presbyterian communion, and of exemplary generosity and placability.'

In regard to his choice of a profession, he says: 'It may be recorded with truth, but let it be with humility, and with sorrow for innumerable failures, and for the having fallen far short of what was due to the advantages enjoyed, that there is not recollected any portion of my life, during which I was altogether regardless of the obligations of religion, or neglectful of the duty of prayer.' His mother's pious assiduity first turned his thoughts to serious things, and 'my earliest religious impressions,' he remarks, 'were the fruit of her instruction.'

'But in about the middle of my sixteenth year, there occurred some circumstances, particularly the decease of an amiable young lady of my own age, but in whom I had not felt any further interest than that of an acquaintance of my sister. This event helped to give my mind a tendency to religious exercises and inquiries, which were also promoted by its being understood, that a visit was to be expected from the Rev. George Whitefield. His former visit had been principally before my birth, and the last of them had been, when I was too young to retain the recollection even of his person. His coming at this time, caused religion to be more than commonly a subject of conversation; and this added to the existing tendency of my mind. I heard him, with great delight in his wonderful elocution; although informed, that it was greatly impaired by the state of his health, which evidently affected his throat, and swelled his person, which was reported to be naturally slender. Under this disadvantage, his force of emphasis, and the melodies of his tones and cadences excelled what I have witnessed in any other person. It is a proof, how much depends on the mechanical part of us, and on sympathy excited by occasional incidents, that although the preaching of Mr Whitefield must have had the same general complexion, and have been at least as well considered as in former years, there was nothing seen under it of those agitations, which were still subjects of report. Whether it were owing to this cause, or to my being otherwise fortified, I found myself in no danger of being one of his converts or disciples. The first consideration which weakened his authority with me, was a comparison of his obligations assumed at ordination, with utter disregard of them: a subject new to me, when his case presented it. Subsequently to this period, when I considered the controversy between the divines of the Church of England, and those of the puritan separation, although I disapproved of the scrupulousness of the latter, not without lamenting the unbending attitude of the former, the relaxing of which would probably have broken the party, by detaching the honest from the factious; yet there appeared respectability in the plea of conscientious refusal.'

'That Mr Whitefield had some expedient, reconciling to his mind his deviations, cannot reasonably be doubted. But in consideration of what he said in print, of his having been led away by impressions and feelings, it is not uncharitable to class his case among the many, in which enthusiasm, consistently with general good intention, leads to results not consistent with moral obligation. Of the effect in former times, of his violation of the order of the Church, there was evidence in the many families who were known to have been drawn from it, by becoming followers of his ministry. Facts also were related, which had a tendency to caution against the delusion of sudden impressions and violent agitations; it being remembered by many, that they had been subjects of such extravagances, without any lasting effect on their religious state, or on their moral conduct; and of many others, that they had been similarly affected, and continued to be professors of religion, but of such a sort, as not to induce in me an inclination to resemble them.' 'These things did not hinder the observing of some persons of piety and consistent lives, who had received their first impressions under the display of the extraordinary elocution of Mr Whitefield. That this was the engine, by which he wrought such wonders, must be evident to all who have perused his printed sermons.' 'Of his disinterestedness, and of his generous affections, there is here entertained no doubt.'

The Bishop records also some further facts, in relation to this 'celebrated man,' as he entitles him; and particularly alludes to an interview with him, at the dinner-table of a relative at Burlington, when Whitefield, 'almost the only speaker, as was said to be common,' uttered the following, among other startling expressions: 'In heaven I expect to see Charles the First, Oliver Cromwell, and Archbishop Laud, singing hallelujahs together.' 'He would not have said this,' observes the Bishop, 'when he inveighed against Archbishop Tillotson, from the pulpit.'

Of his course of theological studies, compositions, and inquiries, from the time of his graduation to that of his going to England, for holy orders, in October, 1770, he has left some interesting memoranda, and with his distinguishing meekness and humility he says: 'That portion of my life, however, is now looked back on, as what might have been improved much more by literary cultivation; and thus have prevented the deficiencies which have been the unavoidable result of a multiplicity of concerns.'

When he arrived in England, 'Dr Richard Terrick was the Bishop of London, and of course the diocesan of our churches in America.' After examination by this Bishop's Chaplain, he was ordained deacon, with many others, under letters dimissory, by Dr Young, the Bishop of Norwich, at the Ember season of December, and in the royal chapel, of which the Bishop of London was Dean.

After receiving Deacons' orders, he tarried in England about eighteen months, spending a part of his time with his father's relatives, at Twickenham, a few miles from Westminster; and making many visits to the chief seats of learning and science, and occasional excursions to other places of peculiar attraction. Among his friends and acquaintances in England, beside his aunts, (Mrs White, and Mrs Weeks,) he particularly mentions the Rev. George Costard, Mr Benezet, Dr Burroughs, of Magdalen College, Oxford, Mr Robert Carr, and the Rev. Mr Walker, of Worcester College, the Rev. Colston Carr, and also Dr Kennicott, Dr Goldsmith, and Dr Samuel Johnson, the lexicographer.

In April, 1772, he was ordained a Priest, by the Bishop of London, and two months after embarked for Philadelphia, where he arrived, after a tedious passage, on the 19th September.

He has left interesting notes, taken during his residence in England, which consists chiefly of his reminiscences of the distinguished persons with whom he met, and of his visits to the universities.

J. F. S.

*New York, July 25th*, 1836.

## MISCELLANEOUS.

### L'HOPITAL AUFFREDY AT ROCHELLE.

At the beginning of the thirteenth century, when Rochelle was free and flourishing, there lived in that city a man extremely rich, whose wealth aided by a kind and liberal disposition, seemed to make industry and happiness spring up around him. Auffredy was the name of this worthy citizen, whose history furnishes us with a striking example of the ingratitude of mankind, and the reverses of fortune. Ten of Auffredy's ships had been equipped for the Mediterranean, the trade of which was now almost entirely in the hands of the Rochellans. A whole year had elapsed and the vessels were not returned into port, nor as yet was there any intelligence of them. The report of their loss now spread abroad in the city, and the credit of our merchant with the townsfolk began to be shaken. A large part of his fortune had been embarked in this speculation to the Levant, and when certain other anterior engagements became pressing, he found himself at the moment unable to meet them. Auffredy might still have worked upon credit, but he was a man of strict honor, and compromise was out of the question: he paid all, and was ruined. But at the early period we date from, the unfortunate then had few friends; those of Auffredy insensibly left him, and at length he stood alone in the world. A man of less mind would infallibly have sunk under the trial; but our good merchant was still a man in spite of his lot, and became greater, even by misfortune. Auffredy saw a class of beings surrounding him who gained a livelihood by the sweat of their brow: he mingled with these, made one of their number, receiving the pay of a laborer from the hands of those men who not long ago had eat at his table. This stern resolution on the part of our hero became the talk of the town; he was the object of admiration to a few, of insult and irony among others, and of surprise and incredulity to the many. The ex-merchant alone felt neither surprise nor humiliation; and daily he might be seen exercising on the quay the painful labors of a workman, for which he seemed to have been born.

One evening, fatigued with rolling for many hours the heavy casks of wine, a part of his toilsome duty, he sat himself down to rest, contemplating the return of the tide, so interesting in our ports of the ocean. The general movement of the people, 'the busy hum of men,' the sight of ships laden with the produce of all countries, took him back to other times and in spite of himself, plunged him into sad reflections. On a sudden the signal of the tower from St. John announced the arrival of vessels by a distinguished flag, well known to his ancient house. At first he thought himself the sport of some malign illusion; yet the colors were his own—in this, at least there was no mockery. Presently a crowd of workmen, mechanics, and sailors, now his only friends, ran to him with the joyful news that his carracks, so long deplored as lost, had returned, laden with great riches.

Soon after the factor made his appearance, informing him that, having disposed of the cargo to great advantage, and finding the times inviting to commerce, he had embarked in new speculations, which in like manner were crowned with success, so that the capital entrusted to him had been multiplied ten-fold. This had caused the delay of the ships. Auffredy by this event became richer than ever. By his newly acquired wealth, and by the great popularity that a temporary poverty had gained for him, he might have easily revenged himself upon his ungrateful friends; but his mind firm under misfortune, was generous in prosperity—he forgot the injuries of the wealthy to remember the hardships of his poorer brethren with whom he had associated. A workman himself, he was the friend of workmen, and devoted his unlooked for riches to the founding of an hospital for their especial benefit in old age and poverty, which, to this day bears his name.

[From Notes on Germany by an American.]

### GERMAN CHARITY SCHOLARS.

There is in Germany but little delicacy felt in availing one's self of charitable aid. A needy student will advertise for aid on the black-board. How often after the Professor has finished his lecture and retired, have I heard the case of a fellow-student commended to the sympathies of his companions, and the call answered by a generous contribution! Prof. Tholuck forsook his father's house and his native city (Breslau in Silesia) and came, a stranger, to Berlin to apply to a wealthy man of whose benevolence and zeal for mental literature he had heard, to take him and educate him, and succeeded. Neander, in the Preface to one of his books, commends a needy and worthy young man by name to the kind assistance of the same city (Hamburg) which had aided himself. In regard to these facts, we should recollect the state of things. A very large proportion of the people poor, an immense population, every occupation filled up, it is utterly impossible for a young man, in most cases, to rise above his situation. As a counteraction to the natural workings of this system, and as an effort to equalize the opportunities and advantages of the equally deserving, an extensive system of charity is adopted. It is a result of fraternal, family feeling; and this being the state of the case, and is received without that delicacy, and without that danger to the feelings and character, which are so much connected with charitable aid in our country.

MORNING ABLUTIONS.—The following is the testimony of an invalid, who, for several years previous to the practice of cold sponging, had suffered much from dyspepsia, inflamation of the lungs, &c.

'In June, 1835, I began the habit of morning ablutions, immediately after rising. After washing every part of my body, I employed friction with a coarse towel, till I had caused a glow over the whole surface. This practice I have contiued ever since, with the following results. 1. I have not suffered from cold or influenza, during the whole time. 2. I have scarcely felt uncomfortable at any time from the cold of the past winter. 3. I can perform nearly double the labor that I could before. 4. Neglect of exercise affects me far less. 5. I sleep better and suffer very little from fatigue, even when my labors are severe. 6. I am almost entirely free from dyspepsia, and have lost my sallow countenance almost entirely. I am a healthy man.'

### HYDROPHOBIA.

The Gazette de Sante, (Gazette of Health) a medical journal of Paris, contains the following paragraph;

'M. Marochetti, surgeon of the hospital of Moscow, begin in the Urkraine in 1813, was requested to give assistance to fifteen persons, who had received the bite of a mad dog. A deputation of aged men waited upon him, and entreated he would administer help to the unfortunate persons, through a peasant who had acquired a high reputation for curing hydrophobia. M. Marochetti consented on certain conditions. The country doctor then administered to fourteen of the persons confided to him in a peculiar way. The fifteenth, a young girl, was treated in the ordinary way, for the purpose of proving the effect of both modes of treatment. To each of the fourteen he gave daily one pound and a half of the decoction of yellow broom flowers, and he examined twice a day under the tongue the place where, according to his statement, little swellings are found containing the veins of madness. These swellings arose the third or ninth day, and were seen by Marochetti very soon after they appeared. They were touched with a red hot needle, after which the patient gargled the part with the decoction of broom. The result of this treatment was, that the fourteen patients were cured in six weeks, whilst the young girl treated differently, died on the seventh day in convulsions of madness. Three years afterwards M. Marochetti paid a visit to the fourteen persons, and found them all doing well.'

SCOTCH BAPTISTS.—An article in the London Baptist Magazine, presents but a melancholy picture of the present state of the Baptists in Scotland, so far as regards Christian union. It appears that there are two classes of them, known by the name of Scotch and English Baptists. The English Baptists are the same in their government and discipline as the churches of that denomination in England, with this difference, that in general they partake of the Lord's Supper every Sabbath instead of once a month. The Scotch Baptists are somewhat different, contending for a plurality of elders, mutual exhortation by the brethren on the Lord's day, and disapproving of pastoral support, &c.


### HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

| | |
|---|---|
| Anatomy and Operations in Surgery, | Dr Warren. |
| Chemistry, | Dr Webster. |
| Materia Medica, | Dr Bigelow. |
| Midwifery and Medical Jurisprudence, | Dr Channing. |
| Principles of Surgery and Clinical Surgery, | Dr Hayward. |
| Theory and Practice of Physic, | Dr Ware. |

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

*DIVINITY SCHOOL OF HARVARD UNIVERSITY.*

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 8 o'clock, A. M. of the day before commencment.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duedocimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 91

*REV. MR LORRAINE'S FAITH EXAMINED.*

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz. Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
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Ellis' Medical Formulary
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Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
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Carey on Wages
Cabot's Memoirs
Irving's Indian Sketches and Conquest of Florida
Keble's Christian Year
Evans' Millwright's Guide
Three Years in the Pacific
Wood on Rail Roads,
Miss Sedgwick's Tales &c. &c.

For sale, wholesale and retail, at moderate prices, and to the Trade at the Publisher's prices, by
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UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

*SUNDAY SCHOOL BOOKS—PERIODICALS—MANUALS &c.*

BENJ. H. GREENE, 124 Washington corner of Water Street, has just received another large supply of excellent Sunday School and Juvenile Library Books, both old and new. As many of these books may not yet have found a place in but few Libraries of this character, a list is given below for the benefit of those who cannot often come to the city. Orders by mail or otherwise, will meet with prompt attention.

No. 6.

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Swiss Family Robinson
Boy's week day Book
Martineaus Prize Essays
Helon's Pilgrimage
Scripture Stories
Do Natural History
Parley's short stories for long nights
Dialogue Stories
Bible Illustrations
Juvenile Repository
Hours for Heaven
Marcus Aurelius
Young Florist
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Village Boys
Rich and Poor Boys
Key to Knowledge
Story of Lafayette
Greenwood's Lives of the Apostles
Belzoni in Egypt
Scenes of Wealth
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Farm House
Berquin's Children's Friend 4 vols
Austin Hall
Woodland Cottage
Annette Warrington
Willson Avery
Clara Newgent
Carpenter and his Children
Flowers of Fable

*THE SUNDAY SCHOOL TEACHER AND CHILDREN'S FRIEND.* The above will be issued on the 15th July. It will be continued monthly, containing 54 pages, large 18mo. small type, at $1, 50. per year, payable on the receipt of the second number. The matter will be furnished by practical teachers in Boston and elsewhere and a large part will be made interesting to children as well as teachers. Persons disposed to patronize this work will please to send their names as above immediately.

The following Manuals are now in constant use in all Sunday Schools, and are published and for sale as above—

Allen's Questions, part 1—on the Gospels
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jy 30

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THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, an be deleterious to the constitution.

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LAFITTE the Pirate of the Gulf 2 vols 12mo Memoir of Bedell second edition enlarged and improved. Elkswatawa, or the Prophet of the west, in 2 vols. Just received by JAMES MUNROE & Co. 134 Washington st. jy 30.

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JUST received by JAMES MUNROE & Co. Inklings of Adventure by N. P. Willis in two vols. 12mo. Boston Bookstore 134 Washington street. July 30

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